

# THE CHRISTIAN CENTURY

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## What Can Men Do?

An Editorial

## The Irish Priesthood

A. W. Taylor Discusses Home Rule and Rome Rule

## Religion on the Pacific

By Rev. J. R. Perkins

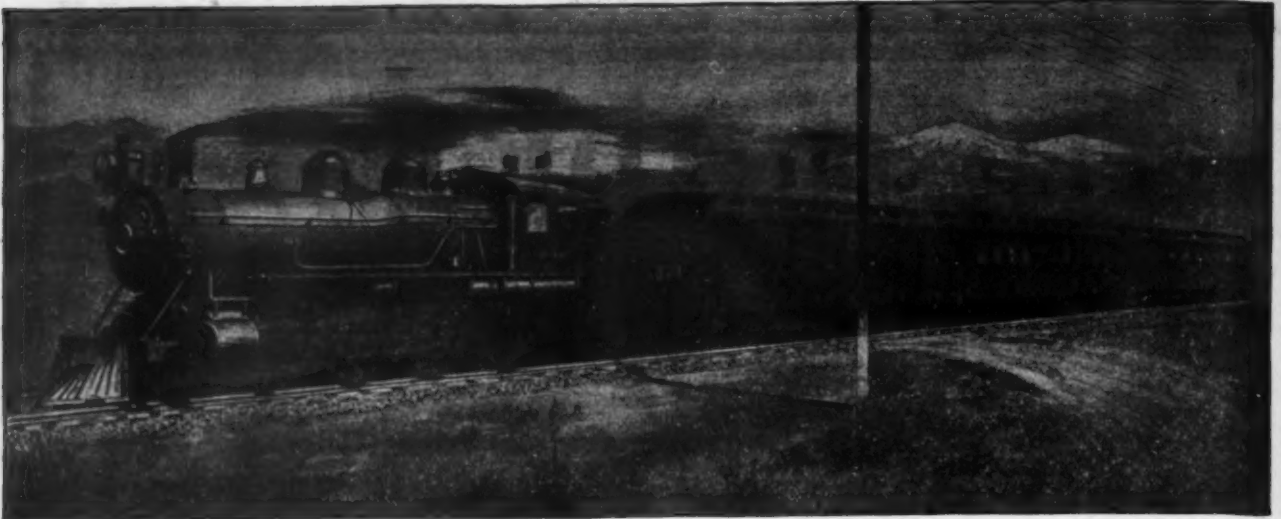
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# The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT.

EDITORS

## What Can the Men Do?

DISCIPLE MEN HAVE ORGANIZED A BROTHERHOOD AND NOW THEY ARE ASKING WHAT THEY CAN DO WITH IT.

To the cynic and the critic that seems an anomalous if not a ridiculous procedure.

Why, the critic complains, do you add yet another organization to the already too complex and cumbrous machinery of the church when there is no obvious service for it to render?

The cynic declares that this new much-heralded organization without a function is typical of the delusion which obsesses the whole church—a delusion which imagines that the piling up of elaborate machinery is the same as success.

There is some ground for the position of both critic and cynic.

The truth is that the church is organized overmuch. There is great danger that man shall be lost in the very machinery devised to save him. It is not strange, therefore, that a new organization must give the countersign of service before it is allowed to pass the picket line where the critic stands.

And it is likewise true that the church is easily deluded into mistaking the clatter and roar of ecclesiastical machinery for the coming of the kingdom of God. The Roman Catholic church, the hypnotic revival, and a certain type of Sunday-school boom, are three instances in point, to name no more.

But neither of these admissions nor both of them together justify the attitude of the critic or the cynic toward the Brotherhood.

At the Illinois convention last week a Men's Meeting was held under the auspices of this Brotherhood. Two hundred men—half of them laymen—sat together in an afternoon's discussion of the question of giving this new organization something to do.

Some suggested that the men specialize in missions after the fashion of the Women's Society. Others argued that the men's business was to develop so-called institutional features in the church like baseball clubs, swimming pools, reading rooms and political reform clubs. Still others said that the fellowship principle expressed in occasional social meetings of the men, with perhaps a dinner attachment, would justify the existence of the new organization. The most insistent bidder for support was Eureka College, on whose behalf several urgent speeches were made asking that the Brotherhood devote itself during the next year or five years to the raising of at least a decent endowment for this pivotal institution.

It seemed as if there were as many opinions as there were minds. The meeting adjourned, after the chairman announced that the parade would be abandoned, and went out in front of the building to have its picture taken.

There was a bad taste in the mouth of the men. The critic and the cynic spoke freely. One man said, "The Brotherhood is a white elephant." Another replied, "What shall we do with it, kill it or starve it?" Thus criticism and cynicism ran through the company.

That evening, with a hundred citizens of Springfield added to the group, all sat down to a dinner together. Afterward, a national officer of the Brotherhood acting as toastmaster, a number of men were called upon to speak. Every man cracked jokes. There was not a serious effort made to rescue the Brotherhood from the pit into which it had fallen in the afternoon. Nobody evinced any sense of responsibility, not even the national officer. Not one illuminating speech was made.

As the men passed out one of the banqueters remarked that the trouble with the Brotherhood was that its leaders did not take it seriously. His neighbor replied, Yes, the Brotherhood is a huge joke.

And a third, more thoughtful and deliberate than the others, added that both in the Brotherhood's literature and its personal leadership there is evidence that a certain sort of swagger is mistaken for manliness.

In the judgment of *The Christian Century* it is immensely important at the present moment for the leaders of this movement to make a convincing interpretation of it to the laymen and ministers of the Disciples. This awakening of the masculine element of the churches is one of the most significant and promising facts in the Christian world.

But it is perilous to leave men to grope for themselves. Spiritual

leadership in the Brotherhood, as Judge C. P. Kane declared, is the desideratum of the hour.

Dinners, parades, banners, social fellowship, big conventions, clever story-telling—down at the bottom of their hearts men have a contempt for an enterprise of which these are outstanding features.

The sooner the leaders of this movement come to have a contempt for these things also, and directly and frankly, with clear spiritual insight, and without apology, state to Disciple men the religious significance of the Brotherhood the sooner and the surer will the movement disarm the critic and the cynic and justify itself in the mind of the plain earnest man.

It is wrong for this criticism to continue. It is a fatal defect in the enterprise if its leaders are not able to speak an illuminating word which will open the eyes of earnest men whose enthusiasm is inhibited by persistent doubt as to the serviceableness of the new organization.

The men need to be shown that the essential meaning of their organization is not to be found in the taking up of this or that specific object more or less remote and romantic, nor yet in mere purposeless fellowship, but primarily in the assuming of the unregarded tasks of the local home church.

Of the multitudinous objects upon which Christian effort is today expended, none is so much in need of fostering love as the local home church. This is logically and naturally the men's job.

There are three phases of the present situation which may be made clear to the men if we have the wit and the heart but to try.

There is first, the fact that the central and vital weakness of the church today is its lack of spirituality. It isn't money the church lacks, nor members, nor machinery, nor property. It lacks spiritual life.

The second aspect of the situation is that the church lacks spiritual life because it lacks spiritual leadership. Our ministers are turning from their true calling to serve tables. They are organizers and administrators of the mechanics of religion, more than prophets of the most high God.

The third phase of the situation that the men can be made to see is that not the minister but they themselves are to blame for his lack of spiritual leadership. They have compelled him to do their work because if he did not do it it went undone.

He lets the contract for the new church house. He raises the money to pay for it. He hires the members of the choir. He may insist on an exhaustive pledge list being made up for current expenses before he accepts their call, but before six months have passed his pastoral calls have been turned into a money canvass—and that for his own salary.

On Sunday, he comes to the pulpit with a mind so filled with institutional responsibility that he preaches about the mere pragmatic affairs of the church. There is no prophet's message in his heart. His soul has had no chance to feel its way into and through some deep mystery of life whose secret he might now be interpreting to his people.

He has no vision; and the people perish!

Here is what his men can do: They can forbid his doing their work by doing it themselves. They can be made to see that his long college training, his temperament, his yearning and, more than all, God's purpose in him, fit him but ill for the mechanics of the church. That is their business.

His is to preach and to comfort God's children.

And finally, if this men's awakening be indeed a religious awakening, and not just a bit of fun, these Christian men can be made to see that their own spiritual life and growth depends tremendously upon the spiritual leadership of their minister.

Thus in the interest of their own deeper welfare, they will make such an inexorable, though tacit, demand upon him to be a spiritual leader that the compulsion of their expectation will be equalled only by the compulsion of God's call.

This, if men are made to see it, is a man's work to be done in a man's way. Its chief blessing will be that it will set the pastor free to do a preacher's work in a preacher's way.



## Chapters From A Travel Journal

### In Manor House and Cathedral

I am consenting to publish this chapter of my travel journal more for the sake of personal friends who have expressed an interest in following the route of our trip than because there are in it any observations of interest to the general reader.

Our trip through the Grampian hills from the very north to the extreme south of Scotland was taken on an ideal day. The out-of-the-window charms of British railway travel are fascinating. The scenery is unlike our own. If it is mountainous it is not awe-full, if it is level it is not monotonous. One feels that he can be on familiar terms with these mountains. And as for the farm lands, they are checkered with hedges and stone fences in such variety as to stand in marked contrast to our far-stretching prairie corn-fields.

It was our great pleasure to be the guests of Lord and Lady Polwarth and their three daughters at Mertoun House, near St. Boswell's. The personal acquaintance of this gracious family was one of the fruits of the Edinburgh Conference. Lord Polwarth was the President of the World Missionary Conference held in London in 1888. His interest in things missionary is deep and abiding. One of his daughters is a missionary in Tibet, and his son, the Master of Polwarth, was Chairman of the British delegation at the Edinburgh Conference.

His lordship is a gracious and venerable gentleman. A profound and unaffected piety characterizes him and pervades the home life of Mertoun House. We walked through the beautiful gardens about the house, investigated an old pigeon house dating back six hundred years, and an old chapel on the estate on whose outer wall still hung the chain devices used long since for punishing those who misbehaved in church. But more interesting than all were the storied pictures and tokens within the house. The dining room is hung with ancestral paintings covering several centuries back into the dim history where the family originated. A cabinet belonging to Mary Stuart, Queen of Scots, richly done in inlay work, and a little casket containing vari-colored silk threads with which Queen Mary worked, interested us.

The family name of Lord Polwarth is Scott. Sir Walter Scott, of the same family, is buried at Dryborough Abbey, not more than two miles from Mertoun House. This old abbey is almost an unrecognizable ruin, save for a buttressed corner or two and the tombs of the poet and his family. Mertoun House is redolent of the memory of Sir Walter. Here many of his poems were written. The reader who will look up his "Marmion" will find it dated at and descriptive of Mertoun House:

"In these dear halls, where welcome kind,  
Is with fair liberty combined;  
Where cordial friendship gives the hand,  
And flies constraint the magic wand  
Of the fair dame that rules the land.  
Little we heed the tempest drear,  
While music, mirth, and social cheer,  
Speed on their wings the passing year.  
And Mertoun's halls are fair e'en now,  
When not a leaf is on the bough."

There was not a little emotion in our hearts as we retired with the information that our bed-chamber was often the guest-room of Scotland's greatest literary interpreter.

Our talks with these fine Christian people were most instructive. With complete American frankness we confessed our ignorance of any but the meagerest significance of nobility. And with equal frankness they modestly explained much to us. There was a keen rivalry of conversational leadership, they trying to lead us to talk about things American and we to induce them to tell us of their noble history and the changing social order in which the status of nobility is today undergoing modification. I found his lordship most frank in his expressions of regret at the course of the Lloyd George taxation principles. But instead of resentment I thought I discerned in his speech a tone of acquiescence in the inevitable.

They, on their part, were deeply interested in our American negro problem and the Laymen's Missionary Movement, of which much had been said in Great Britain and especially at the Edinburgh Conference. It is most difficult for our cousins across the sea to under-

stand the negro question as it exists in our southland. The negro there is a novelty and not a little fascinating. Indeed, in London we saw negro men quite frequently on the streets and in the restaurants—and, almost without exception, always accompanied by white women, well dressed and apparently respectable. As for the Laymen's Movement, my heart was still warm with the enthusiasm kindled by the great Chicago Congress, and I found myself most happy in telling the interesting story to such eager inquirers.

On leaving Mertoun House and St. Boswell's we began our tour of 'the cathedral route,' beginning with beautiful Melrose, thence to Durham, York, Lincoln and Ely. Of them all, Durham most impressed me and York most impressed Mrs. Morrison. The situation of Durham Cathedral was peculiarly suggestive. At the base of a noble hill, and three-quarters the distance around it, runs the river. Half way up is the castle, and at the top, capping all, is the cathedral. The symbolism of this situation cannot be overlooked by the most unheeding. The river represents man's commercial life, protected from above by the castle, and crowned at the top by the church. Here is the true place of religion—at the top of life. Only as life passes up from the self-regard of the commercial to the heroism of knightly self-giving and reaches the summit of worship is it full and complete. More than by the vast dignity of the cathedral itself was I impressed with this artistry of its situation.

In York it was the sheer artistry of the interior that charmed and awed us. Here we found the Gothic lines in perfection. Not as an ejaculation, but as a thoughtful description, one felt that no word would do but "sublime." There was an uplift about it which grew more and more conscious as one sat long under those arches. They pointed the soul to God.

We took a short excursion from the cathedral route to make a trip to the important manufacturing cities of Leeds and Bradford, going out to Ilkley, a suburb of the latter city, to pay a short visit to relatives of some dear Chicago friends. From Ely, a small village surrounding the old but less interesting cathedral, we went to Cambridge. What a fascinating exploration trip it is to hunt out these twenty-four colleges which, together, constitute the University! Walking up the streets one has no suggestion of the rich old stoned walls and halls lying back of the quaint shops. But no sooner does one enter upon the search than he passes from one surprise to another. Through an old gate one walks into a beautiful quadrangle, the walls of the surrounding buildings are thick with vines and in every window-ledge flowers are growing. Through this quadrangle one passes into another and another and out into the alluring vista of Trinity college grounds, through which runs the classic Cam.

I must not speak of college after college in the order of our exploration, but I cannot begin to tell of our stop in Cambridge without just saying that the chapel of King's College is the most exquisite piece of architecture our eyes beheld in all Great Britain. In lines as ultimate in Gothic perfection as York minister, but more delicate and subtle, the fan-vaulting of this ceiling seems impossible to human skill. We lingered here a long time, and worshipped without organ or sermon. It is not orthodox, but I must be truthful and admit that for beauty and variety and richness of architecture Cambridge fascinated me more than did Oxford, which we visited some weeks later. In neither place was school in session during our visit, so I am comparing the two only upon the side of their architecture and landscape attractiveness. As a place of residence, I think I would prefer Cambridge to Oxford.

We arrived in London on Saturday evening from Cambridge and felt at home as soon as we entered the city. London is so roomy and welcoming! That evening we took a 'bus ride and saw the town! I cannot get over wishing that we had 'busses in Chicago! They are such a joy. In the main part of London there is not a street car rail, but just those great motor 'busses with seats on the top. What impressed me most at the first glance of London was the omnipresence of the silk hat and the flamboyant advertising.

Next morning I preached at Hornsey Church, of which Rev. Leslie W. Morgan, English correspondent of The Christian Century, is pastor. This church was alive with its hope of a new house of worship, a goal toward which it had been working for a number of years. [Announcement of the corner-stone laying was made in these pages last week.] In the evening I visited the West London Tabernacle and preached there. At this service we met a number



of Disciples from America, ministers and other church workers, who were gathering for the Anglo-American Conference on Christian Union which was to be convened July 4, the next day. The next chapter of this travel journal will be devoted to this interesting meeting.

CHARLES CLAYTON MORRISON.

## Scientific Temperance

The temperance advocate is sometimes so earnest in his efforts to remove the evils of drink that he forgets that there are causes which must be understood and removed before the habits of men can be changed. He is keenly aware of the effects of drinking intoxicating liquors. It seems to him that any man ought to have sense enough to leave off a bad habit as soon as its badness has once been pointed out. But men keep on drinking, and new generations learn to drink in spite of the solemn warnings of the wise. If we still believed in the doctrine of total depravity, an easy explanation of continuance in wrong-doing would be at hand. The sin of the drink habit is not to be minimized, but we can never cure the world of this particular sin by denouncing it.

It must be recognized that many persons do not see any harm in the habit of using intoxicating drinks. They have been taught that such drinks are necessary to health and happiness. That this teaching is wrong may be perfectly evident to one who has the facts and is able to appreciate their meaning, but a man is not easily convinced that the customs and sentiments of his ancestors are not good for him and his children. A long process of education is needed before some of our citizens will be able to feel the force of the arguments in favor of abstinence and prohibition. They are sincere in denouncing us as fanatics when we attempt to close the saloons. While we do not have to accept their view of our attacks on the saloon, we do have to reckon with their sentiments.

We have had it drilled into us that we must learn, well the trade or profession we choose as our life work. Very little has been said of the way in which we are to enjoy ourselves after we have done our work. It is just as important to learn how to play as it is to learn how to work. If a man knows how to enjoy himself in a manner that befits a human being, you can say to him, if he gets drunk, that he is a fool and he will agree with you. But if he does not know what wholesome amusement is, if he is left to follow the desire of the moment, he is in danger of seeking enjoyment in the gratification of his lower appetites. The educated man is interested in nature and in the higher activities of man. He can always find something to delight him. When the state educates all its citizens with a view to fitting them to enjoy to the full each day, the drink problem will not be so difficult to solve as it now is.

Overwork causes men to seek relief in the glass of beer or whiskey. It makes no difference whether the overwork is due to the greed of the worker or of his employer, when one is physically exhausted he becomes an easy victim of the elemental appetites. A glass of beer then appeals to the man more strongly than sentiments of patriotism and religion. He cannot remember vividly the high obligations he owes to his family. A lecture on temperance is a waste of words. Of course he is made worse physically by drink. He does not look to the future. This means that society is under obligation to see that no man is overworked. The obligation goes further; children must receive such care that they will grow into men and women with strength of body and mind sufficient for the work society has a right to demand of them.

A low estimate of life enables one to drink without shame. The higher the estimate we place upon intelligence and virtue, the stronger will be our opposition to any habit that undermines the health of body or mind. The incongruity between the drink habit and the life of the spirit does not yet appear to be seen by all who have a good degree of intellectual power and virtue; we may confidently believe that honest facing of the facts will at last convince thinking people that a drink which intoxicates is an enemy of civilization. The religion of Jesus, since it teaches us to think well of ourselves, is the great foe of the drink evil. We are the companions and co-workers of God. This is a fact of which science has to take account. Our business as Christians is to use all the means at our command to give to all men the conceptions of value which are distinctly Christian. We often preach in vain against the saloon because those whom we address do not have the Christian view of what it is to live. They have not the inspiration which comes from the vision of the kingdom of God.

Midweek Service, September 28. Dan. 1:8-20.

## Editorial Table Talk

### Centennial of Oldest Congregation

An every way notable event will be the centennial celebration of the oldest congregation of Disciples of Christ in existence, the First Church of New York City, to take place October 2-9, inclusive. The week between these two Sundays is filled with services. The program sets forth the names of Doctors B. B. Tyler, E. L. Powell, J. H. Garrison and H. L. Willett, and President M. L. Bates, as speakers at various services. Those informed on the early history of the Disciples will recall that this church had independent existence on the same lines as those along which the Campbells were teaching, and that as a result of Alexander Campbell's visit to them they became attached to the Christian union movement of which he was the leader. In the celebration of their anniversary The Christian Century joins heartily.

### A Newspaper's Duty to Earnest Men

Now and then a reader of The Christian Century sends the editors a message which strikes through the mind like a shaft of light, revealing the purpose of true journalism and encouraging us to continue the pursuit of the highest ideals. Such a message is before us. It comes from a veteran preacher, himself a sufferer on behalf of the truth as God has given him to see it. He cries out against what he believes to be the mercenariness of motive which underlies so much of Disciple journalism and organization. And without any apparent consciousness that he is formulating a pregnant epigram he adds, "I hope The Christian Century will not fear to hit hard enough to make earnest men feel good." That states the ideal of a decent newspaper. Such a newspaper strikes at cant and commercialism in church and society not so much to make time-serving leaders feel bad as to hearten earnest men, to make them feel like being brave in their utterances of the truth that is in them and to give them hope in the ultimate success of the righteous cause.

### A Good Paper to Be Made Better

We venture the statement that no religious paper published in America is read by religious editors with more avidity than The Interior, the Presbyterian weekly printed in Chicago. For welding his way straight into the heart of a subject and splitting it wide open Mr. Nolan R. Best, the editor of The Interior, is without a superior in the craft. His paper always says something. Devoid of cant, it grips reality in every editorial utterance. The deadly conventionalism that lies like a pall over most religious papers is conspicuously absent from The Interior. It is alive. It holds a point of view above academic and sectarian prejudices, and translates the truth of all schools into terms of life such that no one would think of contradicting it. Having spoken this word of appreciation our readers will know without our saying what significance is to be attached to the announcement that The Interior has purchased The Westminster of Philadelphia and will hereafter be published as The Continent. It is the purpose of the publishers and editors to make it "a national Presbyterian journal to serve the kingdom of God." One of the causes the new paper will serve, we predict, even more valiantly than did The Interior is that of Christian union, a theme on which its editor has clear-cut convictions for which he contends with arguments of exceptional lucidity and power. The Christian Century bids Messrs. Best and Williamson godspeed in editing The Continent.

### Must Have Misunderstood

Dr. J. H. Garrison would be the last man in the world to intentionally misrepresent the views of another, but there is an editorial from his pen in the Christian-Evangelist of September 1, the direct implication of which seems to us to do injustice to Rev. T. E. Ruth, the Baptist preacher who spoke at the London Anglo-American Conference on Christian union last summer. Dr. Garrison is reporting a conversation with Mr. Ruth on the subjects of church membership, baptism, etc. In stating Mr. Ruth's position he says the latter "argued that the Disciples were inconsistent with their plea for Christian union in insisting on restoring the original New Testament baptism, which he believed to be immersion." Over against this position Dr. Garrison tells us that he argued that the Disciples

"would not be justified in changing the form and, therefore, the symbolic significance and testimony of a divine institution for the sake of healing such division, that in attempting to do so we would go contrary to the conscientious convictions of millions of loyal believers and would create division thereby, instead of promoting unity." At the close of the conversation Mr. Ruth "did not acknowledge any change of opinion," says Dr. Garrison. The editor of *The Christian Century* also had a talk about this subject with Mr. Ruth and found him clear as a bell in his conviction that immersion only is the proper form of baptism. No faintest suggestion of willingness to change the form from that practiced in apostolic times did we discern in him, but quite the contrary. Dr. Garrison must have misunderstood him.

### The Peril of Complacency

How far this Disciple movement for Christian union, inaugurated a century ago, has settled down to a sectarian satisfaction with itself is revealed in a statement made by one of the brotherhood's most influential leaders who said recently in a published article that "it would be far better that those conscientiously practicing affusion, and infant baptism, should form congregations of their own, while those adhering to the primitive practice of believers' baptism should form local churches, composed of such believers alone, that they might give their united testimony to what they believed to be a divine institution; and that by thus respecting each other's conscientious convictions, and meanwhile co-operating in every possible way for the advancement of the kingdom of God, they would come to a unity of understanding concerning the will of Christ, and realize the complete unity for which he prayed, much sooner than by compromises which would violate honest convictions of truth." This utterance is the denial of the fundamental principle for the promulgation of which the Disciples were called into existence. Their fundamental thesis is that to continue the division among God's people is not only wrong but unnecessary. Christian union is not a goal which must be postponed into the distant future until all Christians agree in their understanding of the Bible. It is a present duty. That so representative a Disciple could tolerate complacently the segregation or sectarian picture described in the words quoted above is startling, when one thinks into its significance. Technically, of course, the quotation is a truism, because of the phrase "compromises which would violate honest convictions of truth" put on to describe the alternative. But of course no one is urging union on a compromise of conscience. And the essential gospel of the Disciples, the "good news" we were commissioned to tell the Christian world is that Christian union is possible now, over a large portion of the divided church of Christ, without any compromise of convictions. Complacency with the sectarian order of things is the subtlest and deadliest peril against which Disciples of Christ must be evermore on their guard.

### Numbering Chicago's Israel

Chicago is to have a religious census taken of all its population. It is to be done in a single afternoon, by volunteer workers enlisted from the churches and going out two by two. The districts covered by these workers will be very small, of course, and the company of workers very large. Into vicious districts only mature persons will be sent. The young peoples' societies will be given charge of the respectable districts and the foreign-speaking sections will be canvassed by people of the nationality most prevalent in a given territory. The immediate occasion of this census-taking is the opening of a city-wide evangelistic campaign by Dr. J. Wilbur Chapman and his associates. The date of the census is October 8, on Saturday, and Dr. Chapman's meetings simultaneous in thirty neighborhoods of the city, begins the next day. The Laymen's Evangelistic Council of Chicago and the International Sunday-School Association are jointly behind the undertaking. The data will be decidedly simpler than the government collected—only name, residence, age, church-membership or church preference, and relation to the Sunday-school for each person. But if even so much is accomplished among the two million and a quarter of Chicago's population we may expect the taking of religious censuses in other cities to be taken up with a determined purpose to secure this data in every city in the country. The leader of the enterprise is Mr. J. Shreve Durham, head of the department of visitation in the Sunday-school headquarter's office. He has had unexpected success in finding interested and competent workers for the foreign sections. When the blanks are filled and returned to headquarters, the more tedious task of collating the information recorded on them will be pushed through as rapidly as possible. In due course the name of every person in the city will

be sent to the clergyman or other representative of the religion with which he has indicated his sympathy. Protestants, Catholics, both Roman and Greek, Jews, spiritualists, theosophists and the adherents of every other cult, civilized or uncivilized, will be treated exactly alike in this manner. It is the belief of those concerned that this process will put into the hands of every Protestant pastor at least twice as many names as he has now on his church roll or pastoral record. In case of persons who express no religious preference the names will be sent impartially to all clergymen of all faiths within a certain radius of the addresses where such persons are found.

### Ministering to College Students

The problem of how to conserve the religious life of the young people who attend the state university has been for a long time one of moment among all religious workers. The fact that serious effort is being made by practically all religious bodies to find a plan by which the spiritual life of future leaders may be carefully conserved while being trained in the state school is one of the significant phases of the modern educational world.

Without doubt one of the important actions of the Illinois State convention last week was that inaugurated by the state board in providing plans by which boys and girls who go up to the University of Illinois from the homes of the Disciples of Christ may have specific aid in meeting the spiritual crisis in student life. A committee of the board consisting of O. W. Lawrence, F. W. Burnham and J. W. Walters, had been appointed in May to investigate the need of such work and report at the time of the Springfield convention. After visiting the State University and acquainting themselves with the need, and with the various plans by which several of the churches are seeking to meet the need, the committee submitted a recommendation that the I. C. M. S. provide two student workers, a young man and young woman, to devote one-half time to specific pastoral work among the students. The status of these workers will be that of associates to the pastor of University Place Church of Christ and their sole business will be to seek to so hold the young men and women from our churches and church homes to the Christian life and service that when the college days are done they may be returned to the church and home, not only with spiritual life unimpaired, but as carefully trained for usefulness in the church as for service in the profession for which preparation has been made.

The Disciples of Christ have approximately 300 young people attending the State University of Illinois, either members of the church or more or less directly associated with the homes of Disciples. The local church, under the leadership of Rev. S. E. Fisher, the pastor, to better meet the student problem and to provide for its growing life, is rebuilding its plant this summer. The new University Place church will be more than double its present capacity. Thirty rooms for Bible classes and social purposes are being provided. The energies of the local church, and the special workers, will be centered in efforts to bring the young people into the Sunday morning Bible classes. There will be seven courses of Bible study offered for students in connection with the regular Sunday-school work. These classes will be led by strong Christian men from the faculty or students from the graduate school. The Presbyterians of Illinois employ a student pastor at the university at a salary of \$2,500. Other denominations are expecting to build student churches and supply student pastors. The plan proposed by our state board is not an experiment, having been tried in neighboring states with excellent results, notably at Ames, in Iowa.

### Humanity Is One

Humanity is one; no weakest brother  
Can fail or falter, sin or suffer woe,  
But that the suffering reacheth every other  
And all the world with him doth fainter grow.

Humanity is one; who thinks to conquer  
By crushing down a weaker in the way,  
Knows not that in his own unreasoning rancour  
He beateth down the steps that lead to day.

Humanity is one: there is no heaven  
If one unholy lingers far apart;  
It worketh in their bliss as evil leaven  
That taints at last the universal heart.

Humanity is one: thou that o'ercomest,  
O thou be strong for those who are but weak;  
So shall a thousand triumph where thou windest  
And many find what few know how to seek.

—CLARA GREGORY ORTON.



## Social Survey

BY ALVA W. TAYLOR

### The Irish Priest

Catholics boast that Ireland is the most faithful of all the lands that render homage to Rome. At Montreal a few days ago the renowned and prophetic Father Vaughan, of London, commented upon this fact. Father Vaughan is a fiery preacher of civic and social righteousness and has made his pulpit famous by his prophetic denunciation of the modern social sins. He attributed Ireland's great religious devotion to faithful attendance upon the sacraments. He illustrates the hold the Roman system has upon its devotees in this priestly commendation of the ceremonial as a means of religious devotion. One would expect to hear a prophetic voice like his speaking out on the marked derelictions of the Irish church in its relations to the social problems that have made that island a forsaken land.

We found the characteristic Irish priest a very sunny-tempered, genial, pleasant fellow. He feels keenly his country's troubles and will labor diligently for amelioration in all ways that the church will allow. But he is devoted to the church and apparently finds no contradiction between the ecclesiastical and ceremonial demands of the hierarchy and the enlightened demands of modern social endeavor. To one interested in modern welfare movements, he himself appears a contradiction. It is difficult to harmonize in the same man a devotion to the mass as a means of grace, the confessional as a means of absolution, merit through acts of penance, the pomp and parade of ecclesiastical forms as acts of religion, absolute compliance with the demands of an "infallible" curia and prayers for souls in purgatory, with another devotion for fellow help as the demands of a good conscience and a fulfillment of the Kingdom of God. He will do all he can personally for the landlord's victim, but bow meekly when the ecclesiastical authorities demand compliance with the rule of the vested interests that make that same tenant a victim. The local priest has ever been the friend of the men of his parish, but he has raised no protest because the cardinals have commanded meek compliance with the demands of the landlords. There is a contradiction between his service of the people about him on the one hand and his service to the powers above him on the other, just as there has been a contradiction between his administration of sacramentarianism as a means of salvation on the one hand and the application of his energies, between masses, to those real means of salvation that are summed up in fellow-help.

### The Man and the System

Of course there are Irish priests who are simply servants of the system. They say their masses, shrive the poor superstitious souls that come with their dole to ask it, perform the ceremonies of the church at birth, marriage and death and spend the remainder of their lives with pipe and bottle and those sports and recreations that go with them. But to characterize the Irish priesthood by a description of these would be a libel. He is more often a true father to his people than a mere ecclesiastical machine. He does not draw them up to that refined personal plane of living that our Protestant ministry sets as an ideal for our people, but he is devoted to their purity of life in matters of chastity and to neighborhood honesty. We listened to a sermon at Kenmare that was rudely but incisively put and that dealt with matters of shop and trade morals in a manner that could leave no doubt of what the priest meant. He did not give an abstract ethical homily, he all but said "thou art the man" as he spoke of the petty means of gain resorted to by his people in buying and selling and all he said could be as well said in any country town on this side of the water. It was not rhetoric, it was real preaching.

If there is a local committee to distribute the fund for helping to improve peasant cottages the priest will be found at the head of it. His is a paternalistic function and right well does he perform it. One parish priest showed us the cottages all over the hillside where he had made grants-in-aid from that fund and turned the old cabins into habitable cottages, but he mournfully shook his head as we asked him about what he had been able to do for a neighboring estate where the tenantry had not yet purchased their holdings. If there is a local contest over an office holder or a member of Parliament he will take an active part in the campaign and even announce his judgment upon the candidates from the pulpit. Of course his judgment

is always in favor of the Catholic candidate and after that for the one who seems to him most favorable to the people of his parish. He will be found walking over the little farms advising his people how to use the latest discoveries for the improvement of their crops and urging them to economy and business methods in conserving what they make. He is the friend of sanitation, in so far as he has knowledge, and urges his people to "clean up," though of course it is an uphill fight to get much done in the surroundings in which they are compelled to live. He may not be as up-to-date in any of these matters as a modern American would be, but he is at least somewhere a little ahead and urges to the better if not to the best. He serves humanity locally and is a prominent member of all humanitarian societies that have to do with his neighborhood, but he serves Rome first and if Rome had said "be docile" when the Tories ruled, he was docile and proclaimed them "rulers appointed of God;" if Rome forbade national organization that promised economic freedom he at least refused to forward its cause among his people; if all the world said that education was the panacea for social ills and Rome said educate in parochial schools and thus preserve the creed, he preferred the poor instruction of a poverty-stricken church school to the competent instruction which governmental schools might have given.

### Home Rule and Rome Rule

The fear that Home Rule meant "Rome Rule" has kept many a liberty-loving Englishman from supporting Liberal efforts for Ireland's liberation. Pat's devotion to Catholicism and Rome's historic determination to dominate in affairs of state, have made his position seem logical to a multitude that regretted the stain which Ireland's woes put on Britain's fair escutcheon. The economic liberation from the landlord has parted fear of the bishop from the desire to help the peasant and all democratic Englishmen have welcomed the routing of the landlords. The Orangemen of Ireland have been especially bitter in their fight upon Home Rule. They are Irish Protestants and the close conflict between the political ideals of Presbyterianism and Romanism have been the cause of many a riot and have delayed Irish local government for at least a generation.

But the power of the priest is on the wane in affairs political. More than one Catholic journalist told us that the time was gone when the parish priest could control the parish vote and pointed us example after example where the man the priest commended was defeated by the men who would follow him devotedly in religious matters. Once the priest would say on the Sunday before an election, "My dearly beloved brethren, I hope that on next Tuesday you will vote as a man for the Hon. Blank," and that settled the count for that parish. Today the political leader is dividing the honors of leadership with the Father and the political societies are seeking to free themselves from ecclesiastical domination without at the same time inviting the hostility of the priest. The most enlightened of the priests have read enough history to accept the inevitable.

### Progress in Home Rule

Today, Ireland has effective local self-government and it has worked very well. The officials in south Ireland are Catholic, but the discrimination against Protestants that was so much dreaded is not found. Protestants do most of the business in a large way and exert a power out of all proportion to that exerted by Catholics in the northern part of the island where Protestants dominate. John Redmond never loses a chance to advocate the election of a Protestant to Parliament as a member of the Nationalist party because he desires to divorce the political from the ecclesiastical and unite all Irishmen for Home Rule.

The Irish church will have to meet tomorrow's issues on the plane of enlightenment instead of with the old superstitious phrase, "It is God's will, sir." No more debilitating theological teaching can be imagined than that one hears everywhere among the older people of Erin, when questioned about their poverty and their national difficulties. The inevitable answer is that "it is God's will, sir," with a confused after-explanation that somehow the Protestants have been to blame. It made the last generation of Irishmen fatalistic: If it was God's will, then there was nothing to do. The church was God's means for all good and to it must he look for direction, even when he was given the ballot. If the church was not infallible and all that she permitted "God's will," then she would be shorn of her power and dominance and she has much to answer for in accounting for the docility of the people under oppression of the lords and their superstitious ignorance in this day of enlightenment.



# The Task of Religion

## A Study of Peculiar Pacific Coast Problems

BY REV. J. R. PERKINS.

In this nation, aside from one or two of its largest cities, the greatest task of religion is on the Pacific coast. And it is something more than a theory which says that the North-Pacific and the South-Pacific sections are easier to conquer and hold than the Mid-Pacific. The church is strong in that portion of the west with Los Angeles as the centre for the same reason that it is strong in Missouri, Illinois, and Ohio. The Puritan and the Cavalier have made their homes south on the Pacific coast. They are the very highest types of Eastern, Southern, and Mississippi Valley churchmen. This is perhaps just as true in that section with Portland as a centre. But coming to that portion of the west with San Francisco as a centre we note a radical difference. Here is a distinctive type—the child of multitudinous types. Here are men of all nations and they influence all the Mid-Pacific section.

### Uniqueness of Pacific Civilization.

Here we have one of the most unique civilizations in the annals of the race—unique in manners, morals, ideals, ambition, art, literature, government, and institutions. Can it be baptized? Can it be Christed? Yes. But between the mere declaration and its realization is a great gulf.

First, the church must set itself to an interpretation of this people. It will not do for one moment to ignore conditions and insist on authority. An interpretation of the peculiar life of this coast is more vital to the success of the church than the interpretation of certain Scriptures we often stress. And at the outset we must understand that the civilization now in making can do but little to remedy outward conditions. The people are subject to a law that has governed society from the beginning—the law of alteration. This Pacific civilization is not destroying laws, manners, customs and institutions—it is simply changing them. This is but the history of all progress. An old society always bequeaths certain ideals and institutions to a new civilization with the solemn admonition to keep them inviolate, but the new society immediately discards what is not vital to its life. It always alters its inheritance, but is accused of destroying.

### Change Must Not Destroy.

In things religious alteration must not be called destruction. Here, alteration means simply a change in emphasis. There is a retention of the old, but it is not to the fore. Hence, even this seeming impossible Pacific society can be won and held for the church, and the big, virile Westerner will make as good a Disciple as John Smith, of Podunk, Mo., but you will never get him to place the emphasis where John Smith places it. For what is vital to the one among pumpkins and gourds is hardly vital to the other on Market street. And right here is the danger that we may not take cognizance of this difference—that we may not be frank enough to confess it, and attempt to push the church to power, to success, just as it is done in communities where symbols and dogmas have precedence over working principles. Yes, it is entirely within our power even on this coast to deceive ourselves, whoop and hurrah, and blow our horns. A brass band is always followed—a block at least. True, we can build up a certain sort of institutionalism, substituting such for a vital message. But at heart this is dead, and in the final test is to religion what the dime novel is to liter-

ature. Gallery play is always spectacular, but hardly permanent. A church has no strong message until it outgrows its button, badge, and banner stage.

### Our Century Parallel to the First.

One of the most interesting, and yet, one of the most lamentable facts is this: This new civilization that the church must either fight or fit into is very much like the one the young church faced in the first century of our era. Paul affirmed that to the new society Jesus would be unchanging. Its need would be Christ. It is simple Christian history that the young church did grow into the life of the new Empire, and exploited, eventually, rather than opposed philosophy and the new learning. And the church followed this course in Europe centuries later in the Renaissance, the Reformation, and



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the Revolution. These three were the great altering processes, and finally the church came to understand each.

Once more religion has come up to a crisis. Myopic optimism must not be allowed to treat grave matters flippantly. We must not attempt to beg the question by crying, provincially, "Preach the Old Jerusalem Gospel." We all understand this well enough and are agreed. Our problem is perhaps the most serious of all, for this unique civilization from its material, if not from its moral side, is hardly better than that which the young church faced. We are greater than the Romans in everything, including our sins. Careful historians have pointed out that Roman society was neither as magnificent nor as evil as we have supposed. The Romans were not the drunkards that we are. They had few wines—this, too, despite the Latin poet's rhapsodies over Bacchus. Present day narcotics were unknown to them. To tea, coffee, and tobacco they were strangers, while they never used cheap liquors in the guise of patent medicines. Modern life in its hysterical rush is kept up by dope. The Romans were not dopesters.

### The Evil of Extravagance.

We face another difficulty, too, which the church of the first century did not have to contend with in so serious form—the evil of

extravagance. Think of this! The supposedly rich public banquets were really tame affairs. We spend more today at one banquet to boom missions than was spent at a Roman state banquet when a province changed procurators. Our modern women are far more lavish in expenditure than Roman matrons. It is said that there was a law in Rome forbidding a woman to wear a silk dress made to display the charms of her form. And this in that lewd Rome, too!

In contrast with all this, note our modern sins of intemperance, public dishonesty, low political ideals; our indifference to human life ground out in mills, mines, factories; stifled out in sweatshops, glue, cotton, glass, and shoe factories. Note our cynicism and ultra-materialism; our white slave traffic—one that the Romans did more to control than we are doing; and all these combine to make the task of religion in the twentieth century greater than its task in the first.

### Hopeful Signs of the Times.

Yet, there is no reason for pessimism if we discern the signs of the times. Religion is vital, dynamic; Jesus can fit into each age and generation. Our task is to fit Him. But signs are not wanting that we are misinterpreting our own day just as the old Roman moralists did. They were hopelessly pessimistic concerning their times. Their life was neither as hopeless nor as sinful as they believed. They mistook alteration for corruption. Anyhow, if what they termed vice and sin were as evil as they depicted, then the society of this Pacific coast is mired deep in iniquity. We have all they had and more. At least our avarice, corruption, luxury, and ambition are greater and indulged in by a far greater proportion of the people. But it is significant to note that Rome's moral decline began when she grew rich, laying tribute on conquered peoples. When her adventurous citizens went far in search for gold, silver, and precious stones that would bring ease and comfort, then did austere virtues seem as nothing. How exactly are we repeating this in our national life.

But it is most difficult to see just how much of this is real and necessary progress and alteration, and how much is corruption and unrighteousness. The church in a new country is apt to enter upon a tirade against wealth, the mild pleasures of the people, and achievement. Upon the other hand there is danger that the church will place itself in concord with sin just because it is powerful, and condone an unholy society in order to partake of its strength. Western Catholicism has not always been too careful at this point, and some Protestantism.

### Church Must Protest Against Society.

There is a point where national progress on this coast has become corruption, and there the church should halt and protest. We should advance with government, law, politics, art, literature, and institutions, but we must not degenerate with them. When politics degenerates into craftiness; when business must be built on the bodies of prostitutes and sustained by pugilism and the saloon; when art lowers its tone and flaunts sensuality in institutes, the home, and the school; and when literature becomes a gutter-snipe and boils the salacious indiscretions of hotel and club loungers, then the church should rise and thunder.

Moreover, the task of religion on this coast as no where else is to protest against the sons of a new civilization absolutely ignoring

the principles of morality and justice on which are based the greatness and glory of older states. In a new society the gravest danger is a total disregard for the past on the part of the weaker elements of that new order. The sober thought of centuries is being discarded. The old masters in every realm, including religion, are being sneered at. Authority is as nothing—whether in government, law and order, morals and religion. A new society revels in its liberty leagues and prides itself on being Bohemian, which, mockingly interpreted, is being nasty. The weaker elements under new conditions always relax in discipline. There is social and ethical confusion. The society in making is characterized by two extremes—the very rich and the very poor. Hence, the corners

are crowded with agitators, new faiths abound, there is envy and hatred—multitudinous philosophies and creeds.

#### The Curse of Dogmatic Religion.

And to make the task of the church all the greater, a new society is quite often cursed by dogmatic religion. Hence, very early do the people receive erroneous conceptions of the church and of religion itself. In the formative period of a new order, if the church has been legalistic, dull, soulless, and unhelpful, when that civilization flowers and society becomes settled, the church will have a most difficult time. But if through all those years of labor and suffering the church has been sympathetic and

has entered into the struggles of men, they will not be apt to forget it when a fixed condition comes, bringing ease and plenty. Wise indeed has Catholicism been on the Pacific despite the fact that it has not always voiced reforms as Protestantism has believed it should.

It requires the wisdom of the gods to face the West with the message of the cross. Here indeed is the statement of Paul as to the unchanging Christ being put to severe test. And if He is to be really the same yesterday, today, and forever to our complex, yet changing, social order, it will be because the church and the ministry have rightly interpreted both Scripture and life—that which Scripture is but the expression of.

Alameda, Calif.

## Camp-Fires of the New Testament

### An After-Vacation Sermon

BY REV. J. M. DEAN.

Christianity is an open air religion. It was quite two hundred years after the resurrection of our Lord Jesus Christ that the first church building was erected for a Christian congregation. Prior to this event no small part of the services of the Christians were held in the open—many of them upon the beaches and in the hills.

Christianity is a breezy, unashamed, open-hearted message. It harmonizes with the chant of the breakers, the free sweep of the wind and the informality and simplicity of the camp. Its essence has been undisturbed and sometimes even enhanced by the chemistry of "the watch fires of a hundred circling camps."

#### Out of Door Saints.

We link the name of Abraham with the star-powdered night sky. We think of Adam amidst fruit and foliage. We follow Moses through a majestic landscape of gray mountain ranges. We go out into a wilderness to focus our minds upon the prophets. John the Baptist has for a sounding board the rolling hills of Judea. Paul fits into the commercial trails of both land and ocean. John the beloved receives his revelation while on the thundering beach of Patmos. Our Saviour, driven from the synagogues, finds his refuge in olive-gardens, mountain-ravines and wheat-fields.

It behooves the Christian church to Christianize the groves, the beaches, the untempled hills of America. The New Testament is easiest read and best understood when a free wind moves its pages and the student can raise his eyes from the text to the context of nature.

To the thousands who camp along the beaches of the Pacific, from Sitka to San Diego, I commend the study of the Camp Fires of the New Testament. There are numerous camp fires in the Old Testament, but let us this evening meditate upon three of those contained in the New.

#### Three Camp-fires.

Observe, first the Camp-fire of Denial. It is the fire at which Peter tries to warm himself while awaiting the reappearance of the arrested Jesus. Notice that he tries to warm himself. He does not succeed. There was a cold cowardice about the heart of the apostle that made him shiver in the very blaze of the coals. We have all had the experience of being so cold that coming to a fire gave us a veritable ague. He had ice about his heart. He had spent all his warmth in protestations, and now had no reserve to call out to sustain himself.

And so he shivered with his inner chill, and shortly began a denial of his Master in which his cold lips quivered and his teeth

chattered out incoherent sentences.

Let the fire-light play upon that pitiable denial of the Ghostly Hour. It is no isolated thing. Many a Pacific coast camp has witnessed the same scene, and the light from its blazing fir and live-oak has given merciless portraits of cowed Christians, ringed about with worldlings.

In a moment comes the re-appearing face of Christ. He looks upon Peter, and Peter is warm at last, warm with hot shame and burning recollections.

#### Fishermen by the Fire.

The second of these fires is the Camp-fire of Confession.

It is the scene on the Lake of Galilee, on one of those forty resurrection dawns. Oh, how glorious the opalescent lights of the sunrise as they play about the gleaming red charcoals of the breakfast fire!

Only "camper-Christians" can read with understanding the final chapter of John's Gospel!

Fish for hard workingmen who have toiled all night!

One hundred and fifty-three more fish in a silvery shimmer upon the beach to remind the guests of their vocation—fishers of men!

Best of all, a quiet, matter-of-fact intimate, dignified, holy host, making the morning meal a sacrament.

Then comes the little aside with Peter. A walk along the beach and three blest chances to confess his glowing love. Was he not conscious that each "I love you" erased the bitterness of one of those three miserable denials of the camp-fire in the high priest's palace?

#### At His Fire.

Ah, how much better to be a guest at the Saviour's fire of love than an interloper at Satan's festive warmth of pleasure. Yea, passion of sin heats the spirit and causes the cheek to burn with hectic color. But a tryst with Christ lights healthier fires deep within the soul. "Thou knowest that I love thee, Lord," is the climactic sentence of a grace-given expiation.

Beloved, let us go back from our fires and our fishing this summer with a glow of fervor in our hearts, able to say, as October and November and December bring back the memories of August, "It was the Lord!"

#### A Shipwrecked Crew.

The final fire of which I wish to speak is the Camp-fire of Helpfulness. It is very early in the morning this time. A great crowd of miserable wet people are clustered on a rainy, windy shore. In the offing a big hulk is rapidly breaking to pieces. Now a fire blazes up, and a sturdy little man

with a Jewish profile bends over the fire with his quota of sticks. It is Paul at Melita. He is the hero of a terrible voyage. Men whisper that the lives of all are owing to him. But his achievement has not made him complacent. He has just saved hundreds of lives. Now he quietly hunts out a few precious scattered pieces of wreckage and cheerfully aids in drying out the forlorn company.

Has he no dignity? Fancy some of our religious leaders, piloting our denominational affairs through the breakers of financial and doctrinal disaster—fancy them condescending to pick up the little sticks of self-forgetful, modest hospitalities! Let the janitor do it, forsooth! Or the young brother from the Little Church Around the Corner. It is not for the great heroes of the church to pick up sticks!

#### Willing to Do Anything.

Beloved, let no man dare to call himself a believer in Pauline doctrine who is not willing to do anything at hand that will mitigate even the mere physical hardships of the needy. How many shiver for the little kindnesses! When God hath used us to save their souls, let us not fail to see to their comfort with the modest helpfulness of Paul!

Paul, I would not be afraid of going camping with you. How well we get to know people when we have "beached" with them! There are many sticks to be cut and carried in the pilgrim camps of life. In Christ's name and in Christ's spirit let us not fail to add our share to the common comfort and cheer as we march on into the multiplied lights of that city whose blazing glories shall extinguish the candle, the stars and the sun.

First Baptist Church,  
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—President Taft has had some bad luck and made some bad selections for cabinet but he seems to have been exceedingly fortunate in his selection of a private secretary, Mr. Norton. "Personally," says the New York Post, "the secretary is a marvel of popularity. They say that everybody in Washington likes him. He is good to look at, with a clear-cut boyish face, ruddy complexion, six feet of height and the ease of carriage of a man in fine physical shape. Though by no means a dandy, he always seems well groomed. He is the sort of man who steps off a train after days of travel without a spot on his linen or a crease visible in his coat. His clothes, without evidencing special care, hang better than most men's—he is put together so well that they just cannot help it, to use the expression of one observer."



## The Book World

**THE TEACHING OF JESUS ABOUT THE FUTURE**, by Henry Burton Sharman. This book is one of the most critical and systematic studies of the subject that has appeared in English. The author conceives the subject broadly as including such themes as: The Destruction of Jerusalem, The Day of Judgment, Life After Death, The Kingdom of God, and The Church and its Institutions. In fact it was "the purpose and endeavor to bring under examination every utterance credited to Jesus in the Synoptic Gospels which contains teaching about the 'Future' which is defined as 'the time subsequent to the final severance of relations between Jesus and his Disciples.'"

The author, first of all, recognizes the dependence of exegesis upon textual and higher criticism, and devotes the first hundred pages to a critical analysis of the documents, which involves the much discussed and perplexing "Synoptic Problem." The author adopts the solution of this problem proposed by Prof. Burton, one of his teachers, in a treatise which appeared in 1904. The text of the Synoptic Gospels is resolved into various original documents designated by capital letters such as M, MK, G, P, etc., with reference to their order of dependence and priority, thus reminding one of the documentary analysis of the Pentateuch. In fact the resemblances in the composition of the first group of Old Testament books, and the first group of the New Testament, are more than superficial.

The book makes rather difficult reading because of the constant use of this critical apparatus and constant reference to its critical pre-suppositions. It is a book for critical specialists, and not for the general reader; yet it is a clearly written and an entirely intelligible treatise if one has the time and interest to study it. (University of Chicago Press. Pp. 372. \$2.50.)

**THE CONQUEST OF CONSUMPTION**, by Dr. Wood Hutchinson, is a volume which is sure of being read, and as it is read it will help in the cause named in its title. The author takes a most hopeful view of the possibilities of the war upon the tubercular germ, which the author thus describes: "To hear the fearsome character given to the Tubercule-bacillus, and to listen to the tale of his atrocities and terrors, one would think that he was a devouring dragon with horns and teeth, at least eighty feet long; instead of which he is meek, inoffensive-looking little vegetable, without a tooth in his head, or a sting in his tail, and so tiny that you have to magnify three hundred times and paint him red before he is even visible to the naked eye. He is about the shape of a caraway seed, and innocent of legs or arms, not to mention wings, fins, or other means of moving himself about. It is doubtful if he can even wriggle-fact, alone and unaided he is unable of moving himself the tiniest fraction of an inch, out can only go where he is carried or blown. Moral—don't be his donkey and carry him." This quotation indicates the popular style of the book, which is at the same time thoroughly accurate from the scientific point of view. There is not a dull page in the book. It's general reading will help immensely to educate the people to take advantage of the things which the science of bacteriology has discovered regarding the cure and prevention of the great white plague. The truths presented are a gospel of hope to those who fear this disease as scarcely any other enemy of our life. (Houghton, Mifflin Co., New York, \$1.00, net.)

**THE STORY OF PAUL OF TARSUS**, by Atkinson, Constructive Bible Studies series. The author, Louise Warren Atkinson, is a teacher in the Sunday-school of the Second Congregational Church, Rockford, Ill., and has worked out this system of lessons for use in teaching a class of boys of the eighth grade. The author possesses a thorough knowledge of the life of Paul and of the world of his day, a clear understanding of the principles of teaching, and what is equally important, a sympathy with the boy. The series of lessons have been tested by four years practical use in this and other Sunday-schools. The course is for ten months' study, and is intended to be used between Gates Life of Jesus and Soares Heroes of Israel, though it may be used after the latter. With the text book for the teacher is the students note book, with a well chosen series of pictures, and provision for written work. The book does not attempt to present the letters of Paul, but to tell the story of his wonderful life, which is well suited to the interests and needs of boys at the beginning of the hero period. It will form a welcome help to teachers of the restless boy. (University of Chicago Press, \$1.00, net.)

**RESPONSIBILITY FOR CRIME**, an investigation of the nature and causes of crime and a means of its prevention, by Philip A. Parsons, Ph. D. This interesting and well written treatise is published in the Columbia University studies in history, economics and public law. There are chapters treating of the criminal classes, punishment, heredity and environment, theoretical in construction, while the author treats critically, chapter by chapter, the death penalty, the prison system, the jury, justice and restitution, and propagation. The present indiscriminate in dealing with criminals, both before and after conviction is condemned. The remedy sought for is to be found in segregation, the criminal paying the state for his keep, as well as providing recompense for the damages resulting from his crime. Education and enlightenment are necessary for any very general improvement in present conditions. The book is admirably written and while quotations from authorities are frequent yet they serve to hold the popular vein in which the subject is presented. Dr. Parsons is a graduate of Christian University, Canton, Mo., and at present is professor of sociology in Syracuse University. (New York: Longmans, Green & Company. 8vo. pp 194, \$1.50.)

**THE GRADED SUNDAY SCHOOL IN PRINCIPLE AND PRACTICE**, by Henry H. Meyer, belongs to the series, "Modern Sunday-school Manuals, edited by Charles Foster Kent. The present volume is in three parts, (1) The Graded Sunday-school in principle; (2) The Graded Sunday-school in its Historical Development; (3) The Graded Sunday-school in Practice. Though brief, the work is thoroughly scientific. It is well adapted to use in normal classes of the Sunday-school or at teachers' meetings, representing as it does the modern educational point of view, with the historical development of the Graded School. Such a study is well adapted to give the teacher a just appreciation of the significance of the tendencies in religious education today. The last part is a description of the work of a large number of typical up-to-date schools, including both those that are using various text book systems, and the best of those that are using the international lessons. The work is intended as an outline for

the teacher of teachers. (The Pilgrim Press, Chicago, 75 cents, net.)

**THE STORY OF JESUS TOLD FOR CHILDREN**, by E. F. Jones, is a presentation in short chapters of the story of the life of Jesus. The task has often been attempted before and with some success. The new study of the problems of religious education is giving new impetus to these attempts to get the material of the Bible in a form to be usable in guiding the religious and moral development of the child. The most successful work of this kind seeks mainly to select from the scripture those portions that are suited to the child's interests and capacities at each stage of its development. It is here that the volume under review is to be objected to. The author has brought into the narratives too much material that in itself has no interest for children and has attempted to make it interesting by expressing it in simple language. This mistake it seems to us is fundamental, and thwarts the purpose of the author. The book is well bound and may be read by children if placed in the home.

**"WULLIE McWATTIE'S MASTER,"** by J. J. Bell, the ever increasing popular Scotch novelist. The book is written in the Scotch dialect, but not so much so that the ordinary reader will not be able to understand and fully enjoy its mirthfulness. Wullie is being taught the painting trade by his master, Mr. Redhorn. He is continually getting into scrapes or running away from work to go to a circus, thus leaving his master to the ridicule of the neighbors, because he could not finish his work, but always being forgiven for his "puir mither's sake," because she was a "message given" at the author's services for old people in connection with his evangelistic work. The volume is illustrated. The writing is of that kind that might be designated as religiously attenuated. The effectiveness of meetings is often accomplished more by the sentiment of the hearers than by the sentimentality of the speaker. (The Praise Publishing Company. Philadelphia.)

**THE HINDRANCES TO GOOD CITIZENSHIP**, by Hon. James Bryce, being the Dodge lectures delivered at Yale University, by the British ambassador to the United States. Mr. Bryce defines the principles of popular government and the duties of citizenship, and gives as the three chief causes of defective discharge of civic duty, indolence, personal self-interest, and party spirit. The book is one of rare thought, and commends itself to careful reading and discussion. No man in America is better prepared to speak to the American people of the great ideals of our civilization and to point out to our citizens the way the realization of these ideals than is Mr. Bryce. The book preaches with grasp of thought and earnestness of purpose the gospel of good citizenship. (Yale University Press, \$1.15, net.)

**THE SOCIAL GOSPEL**, by Shailer Mathews. Professor Mathews treats, as the title of the book implies, the gospel from a social viewpoint. The great general principles of Jesus are emphasized with reference to the many vexing social problems of today. The emphasis, however, is placed considerably on the spiritual and moral side of the social problems. The style is simple, direct and fascinating. No technical questions are raised. It is readable to the man with limited educational advantages. This, it seems, is one of its chief charms. Ministers in particular should read it. (Chicago: The Griffith and Rowland Press. Pp. 168.)



## Our Readers' Opinions

### That "Membership in the Congregation" Plan

An article in the July 7 "Christian Century" by E. S. Ames has attracted my attention and has tempted me to say a few things by way of comment. I am glad Mr. Ames has told us something of the results of his "Membership in the Congregation" plan. It has been in practice seven years in one of the (I suppose) important churches in Chicago, a very large city. It has over thirty members now. In other words, this plan has made a net gain of a little over four a year. It surely cannot be said to be a success as to members, for any church which cannot show a better gain in the same time, even when they baptize their converts as Jesus commanded, would be considered at least not in a very prosperous condition.

"United families." How? Whose are they after they are united? They are not in the church. Are they saved or lost? I see they hold office in the church, serve in the several societies, etc. I wondered while reading the article what was the real condition of those people, seeing some of them had never been members of any church. But then the section called "Settled Baptism Controversy" relieved the difficulty, for I found there that "no outward form can make any vital difference in a man's relation to God." This to be sure is reforming to baptism. Then those people having the religion which is "of the spirit, of the character and will" are saved, and that too, outside the church!

I wonder what kind of a "character and will" a person has who refuses to obey a direct command of the Lord Jesus, the Christ?

Then again, I have found from this article that God is limited—at least in his "feeling."

"Therefore, no one in the seven years of this practice has ever assumed that the difference between the two kinds of membership was of any significance except to those who had a subjective feeling about it." Now, just before this Mr. Ames says that no outward act makes any vital difference in a man's relation to God; therefore, God cannot or at least does not have a "subjective feeling" but perhaps this is only limited to the Hyde Park Church of Chicago.

"When one goes to the living work of Jesus himself, there are no conditions of membership in his company except the will to do his will." Granted, we know this "will" only as he has revealed it through the New Testament writers and, somewhere, one or two of those writers have quoted Jesus as saying, "He that believeth and is baptized shall be saved." Demanding a proof of the "will to do his will" is it not?

Now, if no outward form is essential, and baptism is "irrelevant and a secondary issue" as Mr. Ames says it is, why does he make it a test of fellowship in the Hyde Park Church proper? Why not throw down the bars; remove this awful barrier and let the people in? Why doesn't Mr. Ames practice what he preaches? Perhaps "the brotherhood" hasn't advanced far enough to receive this "advanced" doctrine literally.

Again, is union desirable at any cost? Shall we leave the New Testament order of things in order to have union? We may have then a "Membership in the Congregation" but it would not be "in Christ."

We are not "advocating union on the basis of immersion" but on the basis of the New Testament, and that includes immersion.

Burbank, Calif.

E. E. LOWE.

[Our readers will recall our editorial criti-

cism of the "Membership in the Congregation" plan published some weeks since. As a method it solves nothing, makes the problem more complex and does not seem wholly ingenuous. We are not interested in the further discussion of the plan, nor do we believe our readers are. We print Mr. Lowe's article, however, to call attention to the first paragraph especially, as a type of criticism almost always unfair. The modest figures seem to our correspondent to expose a vulnerable point of attack. Only thirty members in the "Congregation"! That sounds like failure. But it indicates anything but failure in this case, for the Hyde Park Church with its less than 200 members is one of the really great churches of Chicago. In its contribution of intelligent and self-denying personalities to the social problem of its community it is proverbial. In its missionary spirit and sacrifices it leads all the churches among the Disciples and ranks absolutely first in Chicago protestantism. It is growing in members, too, and in every element of substantial strength. It is not well to cultivate a habit of mind that looks to numerical results as a test of a Christian principle.—EDITORS.]

### A Conversation and a Question

Editors Christian Century:—A recent conversation with an intelligent and devout Christian woman of another denomination than our own was of interest to me and also somewhat puzzling. You may not be bored with it and can possibly bring to the difficulty involved some suggestion better than that which was given. The replies did not satisfy me, probably less my friend. The latter was familiar with the Disciples from long association and intimate acquaintance, was not prejudiced by denominationalism, and I was desirous to know her view therefore of our people. I am coming to believe if we are to be successful promoters of Christian union we must be very sensitive to what other religious people are thinking of us and how they are considering our message and work. In this spirit our conversation was begun.

Almost bluntly I inquired, "What do your people think of the Disciple church?" After demanding assurance that direct and plain speech would not wound she proceeded: "Well, our people believe that the Disciples are almost the least willing of all denominations to practice the plea they preach. You plead for Christian union, yet my church which does not advocate this doctrine goes farther toward practicing it than does yours. We accept Christian people from all evangelical denominations, while you select a few who have been immersed and will receive them but refuse fellowship to the vast majority of Christians because they are unimmersed. You don't impress us with your doctrine partly because you do not connect it up with your practice." "In other words," I volunteered, using the street vernacular, "It would not be difficult to think us 'bluffing,'" to which assent was cautiously given.

From this we went to the suggestion recently made that all Christians unite, not demanding immersion of those already Christian, but practicing immersion only in the case of all coming into the church by primary obedience. I inquired the attitude her church would likely assume toward such a proposal. After considerable deliberation the reply was elicited that they were not desirous of having Christian union but, in case they were, it could never be consummated by an agreement on immersion for baptism. "Such a thing would be abhorrent

to my church," said she, "because it would be giving significance to a mere form which is entirely unwarranted. We practice sprinkling, not because it has any significance as a form, but because it is the custom of the church and it is accepted by candidates for membership for that reason. To demand that every candidate shall be immersed would dignify the form to neglect of the spiritual element and could never be assented to by my people." The rejoinder which this argument received was evidently not conclusive to my friend and it did not thoroughly satisfy me. I shall therefore not attempt to reproduce it. What would you have said?

A. T. L.

[We wish our correspondent had put down his reply that we might have had the complete conversation. Our reply, if we were in his place, would be to ask two questions:

1. Why would there be given more significance to a form, as such, if the church practiced immersion only, than if it practiced sprinkling? Nobody can gain admittance to the church to which this lady belongs without the acceptance of a form. We do not see how the practice of one common form of initiation into the church unduly dignifies form at the expense of the spiritual element any more than does the practice of three forms. Indeed, the practice of a common form of initiation is the only way of escape from the overconsciousness of form which accompanies the necessity of choice between these forms. In the early church the form, as such, was probably not present to the consciousness of the candidate. He did not walk into the water with any feeling that there was virtue in immersion, as such. He did not think of it at all, because there was no alternative proposed to him. Baptism therefore was a spiritual act. The candidate was not just being immersed; he was dedicating his life to Christ and entering into the freemasonry of Christian people. Paul's "one baptism" has no such meaning as Baptist exegesis and much Disciple exegesis has given it. He was not thinking of alternative forms of baptism, but of repeated acts of baptism, and he declared that the one act of baptism in which the soul ceremonially pledged itself to Christ was enough. Not until the ceremony of dedication and initiation into the church became again a common ceremony will the present overconsciousness of form be overcome.

2. The other question we would ask our correspondent's interlocutor is: How, conceivably, could a united church practice anything for baptism except immersion without doing such violence to the consciences of a great section of the church as would disrupt the union? When any other method of initiation into the united church is proposed, upon which the church can stay united, it will be time enough to consider it. No such proposal has ever been made.

In addition to these questions we would say that the solution of the baptism question advocated by our correspondent with what seemed to him indifferent success, depends absolutely for its point and cogency upon an earnest desire for Christian union. With a church which admits, as the lady above is quoted as saying of her church, that it is not desirous of Christian union, it is a waste of words to either make our correspondent's argument or to ask the above questions. The only present motive prompting to such a settlement of the baptism controversy is the conviction that it is Christ's supreme yearning that his church shall be one.—EDITORS.]

A  
SERIAL  
STORY

## Donald Graeme

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By  
M. A.  
FULTON

### CHAPTER XVIII—Continued.

"Oh don't fret about that Mr. Sinclair. We can easily keep James upstairs for a few days longer. We'll give him change of air by putting him in a different room on the same landing. You're getting on splendidly. Mr. Donald here is a capital nurse. How do you do, Mr. Graeme?"

"Mr. Sinclair is doing well, I hear you say, doctor?"

"Couldn't be doing better. We'll have him about again before very long."

"That's good news, doctor. But I wish you would scold him into common sense. He will persist in saying that he ought to have been taken straight to the manse. What are friends for, doctor, if they are to give no help in time of need?"

"Perfectly true, Mrs. Greme. It's just the life of him to be in a cheery house like this, instead of shut up in a lonely manse. Indeed if he had a wife to cheer him up, it would be different."

"You are very good Mrs. Graeme, but I do not wish to be a burden to you all a moment longer than possible. I wanted Doctor Forbes to allow me to be driven home tomorrow."

"Donald, don't let your father know that the minister has said this—he would be sore offended." Mrs. Graeme laid a cool hand on the minister's brow as she spoke.

"The fever's gone doctor" she said.

"Quite. He's doing splendidly. All the same Mr. Sinclair, there's to be no talk of going to the manse till I give you leave. Bye, bye."

He laughed when the doctor left and told Mrs. Graeme that she was giving him a taste of home life, which would only make the manse seem all the lonelier when he did go back to it.

From that time friends were allowed to call to see the minister and the days passed more quickly. Mr. Graeme spent every spare minute with either Mr. Sinclair or James. But he never spoke to either of his own trouble. He went about like a man in a dream. His old cheerfulness seemed to have deserted him, and many a time Mr. Sinclair put on a gaiety which he was far from feeling, just to lift his old friend's thoughts from the trouble which he knew was eating his very life away.

James Douglas had been allowed to move about the rooms upstairs at will, for more than a week. How often during each day Donald had run up the stairs just for a few words with him, it would be hard to tell. James was not gaining strength so quickly as they had all expected. He seemed to be constantly brooding over something. Donald thought bitterly to himself that the old distrust was in James' mind still, concerning himself. His father treated him now with calm forbearance and seemed thankful to him for his strict attention to business. If only James could be won over as his father was, life might once more become bearable. Donald was thinking thus as he climbed the stair one afternoon to see James. The invalid was alone. He looked thin and anxious. When he had first been allowed out of bed, he had talked much of being soon allowed down-stairs. Now he appeared listless, not seeming to care much what happened. As Donald came into the room his heart melted with pity at sight of his friend's hollow cheeks.

"Look here James, we must get you down

to the drawingroom, out of these poky rooms up here. You ought to be gaining strength far more rapidly than you are."

"True Donald, but I think if I had two or three months o' air frae among the hills at Oban, I would gain strength soon enough."

"Why James we are in the jaws of Christmas—you could never travel in such weather."

"Could I not? Weel maybe in a week I might get off. I hae g'en a heap of bother here a'ready. It's cuttin' me tae the hert tae think o't."

"For shame James—you couldn't help being sick—indeed I know I was the cause of it myself. Fretting about me James, brought it on."

"I don't know about that, Donald. It seems I ought tae hae been fretting aboot mysel'. I hae nae doat but the blame's a' laid on me noo."

"James, you are mad to talk so. No one ever thought of blaming you. What has put such a thing into your head?"

"What for does Mr. Sinclair no come tae see me?" Do I no ken fine that the story aboot his being sick is a' a lee?"

"You are wrong James, quite wrong. It is perfectly true that Mr. Sinclair has been very ill indeed. His recovery will be slow too. You must hurry and get strong—then you will be able to see him for yourself."

"You hae lifted a muckle weight frae my hert Donald. But tell me what has been the matter wi' him?" Donald paused a moment. Would it not be wiser to tell James the truth. He was strong enough to bear it now. And would it not be easier after all to know the truth?

"He met with an accident James—he got one arm badly crushed."

"The meenister's deid Donald. Ye needna try tae hide it."

"Nonsense James, he's no more dead than you are. The doctor says he is getting on splendidly."

"Tell me all about it. How did it happen?"

"Will you promise me to keep cool? If you get excited you know Nurse Greene will blame me and I'll never hear the end of it."

"I'll be as cool as the erown o' Ben Nevis at New Year's Day." Donald laughed. James was looking better already, as if a load had been lifted from his shoulders.

"Archie Monteith took him for a run in the motor car. They came back in about an hour. The accident happened at our very door. Nobody knows how." James started to his feet with flashing eyes. He stamped about the room in fierce wrath. "Oh the traitor, the villain, the murderer. Yes, he wanted to kill the meenister. I ken a' aboot it."

"James you promised to be calm. I was a fool to tell you. Sit down man." He threw himself into a chair. With clinched fists he beat against the small table at his side. Donald was distressed.

"James, you'll make yourself ill. I'll never forgive myself."

"Hoots mon, what are you fashing aboot? I'm no sic a reckless body as ye think. Would it no be strange if I could keep cool and quiet like, an' hear of sic goings on? But it's no unexpected, Donald—no tae me, onyway. The very de'il was in Archie Monteith's twa e'en every time he saw the meenister looking Miss Jeanie's way."

"I think you wrong Archie. He is deeply sorry for the accident. And he assures us it

was through no fault of his. Indeed he does not know how it happened."

"Who would expect him tae know what would condemn himsel'? Man, Donald but ye're a gommeril. An' did he escape we'out a bit dunt himsel' just tae mine him o' the murder he had in his hert?"

"He was more hurt than we thought at first. We thought there was only shock to the system. He had to stay here all night. He went home to Glasgow next day. He is still under medical care."

"How long is't ago?"

"Nearly a month."

"An' has he no been here since?"

"No. But he says he hopes to be able to come soon."

"He writes tae Miss Jeanie daily it's like?"

"Yes. He's very anxious about Mr. Sinclair. Whether you believe it or not, James, he is glad that the accident had not worse results."

"Michty glad that his ain wicked brains were na dashed out, I hae nae doot. Glad too, that the meenister wasna picked up deid—its like it micht hae been brought oot murder against one Archie Monteith."

"Let us try to think better of him, James, or better still, don't think of him at all, but try and get strong and well soon. We want you badly in your old place."

"I know Donald. There's naething tae keep me back noo, but the thoct o' poor Mr. Sinclair's crushed arm, and the worst o' that's past ye say."

"The worst is past James. And we'll all be able to show him bye and bye that we think more of him than ever."

"I couldna think mair o' him Donald. But there's something else on my mind Donald. An' I may na be able tae see him noo till I come back frae Oban—for I'm going there next week. Can ye tell me Donald, whar they hae pittan my every day claes? The yins I had on when my heid gaed a' wrong."

"Very likely I'll find them in the wardrobe on the lobby. I'll see." In a moment Donald came back with the garments in question. James eagerly laid hands on the coat he had worn on the day he was taken ill. From an inside pocket he drew a large pocket-book. With nervous fingers he removed the band. Quickly glancing over the contents, his face lit up with a happy smile. He replaced the elastic on the book again and shoved it deep into the breast pocket of the coat he was wearing.

"Yes" he said "it's all richt, Donald. I'll hae something worth tae show the meenister

And, true to his determination, before another week had passed, James was off to Oban.

### CHAPTER XIX.

#### Elsie and Elsie's Mother.

"Weel, Elsie, what's amiss that I'm no tae hear Jeanie's letter the day?"

"You know perfectly well that you are going to hear it mother o' mine—what's more, Jeanie knows quite well that her letters are just as much to you as to me."

"Yer terrible, Elsie, for flattering a helpless auld body like yer mither—as if I dinna know that in Jeanie's letters and in ither folks, too, there's mony a bit postscript and wee loose scrap beside, that the mither's no to be bothered aboot. Weel, what does she say aboot the poor meenister wi' his bit stump, whar a strong arm used to be—wae me—wae me."

"Oh, I'll read the letter for you, mother, from beginning to end. But Jeanie's only a goose—nothing more."

"Weel, lassie it's the new year—a goose is no aae bad at this season."

"She doesn't see that the Manse of Brigend would need one now more than ever—now, if I had been in her place the Clyde would



have been on fire long ago—but listen:

# New Year's Night.

Dear Elsie: Our house is growing less like a hospital every day. But James Douglas, growing strong and well was harder to manage than James Douglas weak and helpless as an infant. For a long while, even after he was out of danger, we did not tell him about the accident. Even yet, he knows only that there was the crushed arm. Donald told him as little as possible, because he became excited about it, and like the rest of us, he was ready enough to lay all the blame on Archie. James' recovery was slower after all than we at first expected. Somehow he seemed to be worrying about something and at last the truth came out. We had told him, you know, that Mr. Sinclair was ill, and could not come to see him. That satisfied him for a time, but when weeks slipped away and there was no sign of the minister coming to see him, he began to think there was more amiss than had been told him. He told Donald of his fears, and it was then that Donald saw it would be wiser to let him know, at least part of the truth. We did not tell him that Mr. Sinclair was being nursed in our best bed-room. We knew that James would have felt it hard not to be allowed to rush downstairs just for a sight of his beloved "meenister." But from the day on which he was told of the accident he seemed to gain strength and spirits rapidly. He was down in the drawing room for two hours on Christmas day. His whole anxiety was, when he would be allowed to see Mr. Sinclair. The doctor told him, and we all told him, that excitement of any kind might retard the progress towards recovery of the wounded arm. Then James grew restless again and declared that since he was not allowed to see Mr. Sinclair, he would start for Oban and spend the New Year with his friends there. At first, the doctor would not hear of it, but when he saw how much James' heart was set on it, and that he was growing rapidly stronger too, he gave permission.

So we saw him off yesterday. He looked like a great Russian bear in a splendid new overcoat father made him a present of. He went off in great spirits. Donald and I went to the station with him and saw him snugly stowed away in a first-class carriage—every modern contrivance for comfort all around him. His last words before the train moved out of the station were to Donald, though I fancied he kept looking at me, with a new triumphant light in his eyes.

"Donald, ye hae passed through a sair trial, but ye hae borne it like a man. When I cam' back—" But the train moved off and the rest of the sentence was lost. As soon as we got away from the station, Donald turned to me, wild with excitement—

"What did James mean, Jeanie? He's not a man to speak lightly, or raise false hopes. He has found out some clue to the forgery. Oh, I'll go after him to Oban by next train." With much difficulty I got him to see that it would be better to keep patient and wait till James comes back. I pointed out to him that it would only set people talking. If he had gone along with James, that would have been all right. But to let him go alone, and then follow at his heels—it would never do. Besides, after all, perhaps James' high spirits were owing to the buoyancy which accompanies returning health. Who that has been almost through the dark valley, yet is spared and returns to life, and health again, but will look on everything with eyes of hope and gladness? Then I reminded him, too, that Mr. Sinclair needs him every evening now at the Manse. Yes, he insisted on being allowed to return home before James came down stairs. There was no use attempting to resist his will. Father and mother used every argument they could think of to induce

him to stay longer with us, but it was useless—he would go home. The doctor pronounced him quite fit, so off he went. I do not know whether I was glad or sorry to see him go. The house seems empty, oh, so empty, since he went. Yet while he was here, I never felt at ease. His big, wistful eyes seemed to be always reproaching me. Do you know, Elsie, that only for me he would not have gone in the motor that day with Archie. I told him to go indeed. He thinks of that, I am sure, many a time, and of course, it is natural for him to blame me in a way. I know well enough that is the cause of his distant look. And that has made me so shy of him, that I could not tell him how sore my heart has been for his loss. Oh, if he but knew that if I had had it in my power I would willingly have given my own right arm to save his. But he will never think of me again as he did before. Perhaps he blames me for Cousin Archie's frequent visits here. Well, I can't help it. But I'm sorry now that I made a fool of myself the time of the accident. I saw it from a window, you know. I could not write details at the time, but now they are all gone, it does me good to tell you. Well, I flew down the stairs like lightning, and without thinking I was beside the minister before anyone else had time, and had my arms around him. Donald says I wanted to carry the poor crushed arm myself. But he led me away. Likely there would be some heartless mortal looking on ready to pass remarks. When I came to myself, and thought of it, I have felt ashamed ever since. So you can easily guess that my visits to the sufferer's room were few, and that I could not feel natural in his presence since, try as I might. To tell the truth I would not have minded much what outsiders might say, had he looked glad to see me himself. But he didn't. So I have not gone to see him since he went home. Father and mother and Donald are always coming and going—and all the rest of the congregation, too, I believe. So I suppose I shall not be much missed.

Archie has never been here since that terrible day. I know well enough that he is waiting to hear when Mr. Sinclair has returned to the Manse. But though I am writing my New Year's letter to Aunt Eleanor, I am not mentioning the minister's name. I don't want to see Archie. I believe I shall never see him again without thinking of that day. Oh, dear, what a dull New Year's letter, and how selfish I am to be dwelling on all our sorrows, with scarcely a thought of you and your dear mother in it. Tell her that I would give anything for the calm, sweet resignation of her spirit. And you shame me, too, Elsie, with your bright, hopeful spirit that can keep glad under deep affliction. And above all, dear Elsie, you will never know in this world, how your faith in one of us who lies under a cloud, has helped and cheered us all. God bless you, and may the New Year be bright for you and the dear mother. Love from Hopefield to Cathcart.

Jeanie.

P. S.—Donald had hoped to treat himself to an hour or two with you today. But the Manse begged him to go there. The good man's loss has been great gain to Donald. The old love between them has had its resurrection.

J. G.

Elsie read the letter through—all but the postscript.

"Now mother, what do you think of her?"

"That she's just like every ither lass since civilization has made heepocrites o' us, Elsie."

"Jeanie a hypocrite? Mother what ails you?"

"Weel, what else? Is she no' ain that keeps her real feelings out o' sight?"

"Oh, a girl can't always pin her heart on her sleeve, mother."

"I'm no gaun tae contradict ye in what ye

say, seeing that whiles ye hae things tae hide yersel'." Elsie laughed merrily as she looked fondly into her mother's dancing blue eyes. Lying back among the snowy pillows, no one seeing her for the first time, could imagine that Mrs. Wallace had been a confirmed invalid for at least eighteen years. Rheumatic fever when Elsie was not yet two years old, had laid its terrible grip on the young wife. Every joint in her body seemed to be paralyzed. For long years intense pain had been her lot. But as the joints literally ossified, the pain ceased. Mr. Wallace, who had been a strong man, when his young wife became an invalid for life, had nursed her with all the tenderness that a truly noble nature was capable of bestowing. Elsie had reached her sixteenth year when her father was suddenly taken from them. Nobly the young girl took her father's place, and became her mother's constant companion. Mr. Wallace had had his life heavily insured, so they were left in easy circumstances. All the same, Elsie, who might have employed a nurse specially for her mother, chose to be her attendant and companion herself, a task not so difficult as may appear at first sight, since Mrs. Wallace was one of the sweetest, and sunniest faced invalids who ever gladdened the hearts of all who waited on her, or ministered to her wants. Thus mother and daughter were great friends and had no secrets from each other.

When Elsie had indulged in merry laughter to her heart's content, she assumed a grave look, and raising one hand slowly with a deprecating motion she said solemnly:

"Your words imply a most serious charge against me, mother mine—may I crave to know its import?"

"What for did ye no' read me the postscript o' Jeanie's letter—tell me that?" Elsie blushed to the tips of her ears.

"You're a Scotch witch, mother, that's what you are, and ought to be burned alive. How did you know there was a postscript? And really its nothing after all."

"Of course, I know fine its naething. Ye needna tell me that. When a lassie's face is like sunrise in July, though its could New Year's Day. What can her auld mither think, but that it's naething which makes the roses bloom as if summer had come in wi' a hop, skip and jump." Elsie grew quite sober without make-believe. The soft light which pure happiness still throws over a young face made hers radiant as she answered softly:

"But really mother, it is a very brief postscript. This is all." And she read the few words in faltering tones.

"So Donald's coming at last. Well I'll no say but I'll be glad tae see the laddie. It's no' often yer mither has been mistaken in a face, Elsie. Gin Donald turns oot tae be what ye think he is, he'll find a guid friend in Elsie's mither." Elsie stooped and kissed her mother before she ran off to consult with Guphie, their old servant about dinner.

"Guphie, I don't think we'll use the cold turkey today. I've just taken it into my head to give it to that poor body, the washerwoman. Think of all her little ones. It will be quite a dainty for them. And I think I'd rather have a hot dinner today. It's so cold you know. What do you think of a nice little roast of lamb?"

"Ma word, Miss Elsie, but ye're growin' extravagant. Roast lamb an' the pantry stuffed wi' cauld turkey—Gie it tae the washerwoman an' her weans—skirlin' beggars—what gars ye think o' siccan waste, Miss Elsie?"

(To be continued.)

—During the first six months of 1910 nearly \$80,000,000 worth of South African gold was exported by way of Cape Town.





### A Warning

By Grace Wood Castle.

The Clothes-pin family dwelt in a bag  
That hung by the laundry door;  
They'd never been known to fret or to nag  
Though chances there were galore,  
For a bag is as crowded for clothes-pin folks  
As a flat for the human kind;  
And people and pins must consider as jokes  
Many things that are not to their mind.

But a change has come over the Clothes-pin  
clan;  
Discontented and restless are they  
And happy no more. The trouble began  
When a message came down one day  
From the nursery, saying its ruler and king  
Had tired of every toy,  
And required that his subjects the clothes-  
pins bring.  
To restore him to peace and joy.

A score of them traveled away upstairs;  
On a beautiful rug were placed;  
Posed as people and horses and birds and  
bears  
And found it all much to their taste.  
But when they went home to their friends,  
ah, me!  
And the bag by the laundry door,  
They found it lonesome and dark as could be;  
They'll never be happy there more.

So observe, dear young people travel inclined,  
The moral of this tale a part:  
*Though travel may store and broaden the  
mind*

*It also may narrow the heart;*  
And though you may learn what the world  
has to teach,  
Gain poliah, assurance, aplomb,  
You're poorer—not richer—if out of your  
reach  
Is content with your "own folks" and  
home.

### Florence's Seventh Birthday

BY SARAH E. GANNETT.

Florence would be seven years old tomorrow. Everybody knew it. The red cows had heard it, and wondered, as they chewed their cuds, what it meant to be seven years old. The white lambs whicked their short tails as they galloped around their mammas and hoped Florence would celebrate the day with a feast of salt so that they could have some. The ducks and chickens gathered in fence corners and wondered if the sky would fall on that day.

But, dear me! Florence wasn't concerning herself about any such matters. Mamma had promised that, if she would learn by heart Jean Ingelow's poem, "I am seven times one today," and the sevens in multiplication, she should have seven surprises on her birthday, and it is dreadfully hard to learn the multiplication table, you know. But she had persevered, and when she went to bed on her last six-year-old night she was very sure that she had earned her seven surprises.

But here it was seven o'clock on the morning of her seventh birthday and Florence was not yet awake. The sun had peeped in at six to see her still in bed, and he was so disgusted that he dodged behind his cloud

curtains, pulled them all about him and sulked. Then the clouds had it all their own way, and they sent out the rain to see why Florence didn't wake. Patter, patter, "My birthday," she thought, "and it rains. Oh dear! No, I'm not going to cry. I'm too big, and besides, there is water enough out of doors," and she laughed merrily at her own little joke as she brushed the drops from her eyes and began to dress.

Something hard in her stockings stopped her. Seven pennies in each, and seven more in each shoe. Seven in the washbowl when she went to it to wash her face, seven on the dressing case around her comb and brush, and seven in the toothbrush mug. She gathered them all in her handkerchief and ran down to breakfast.

"Ah," cried papa, "here is our lazy daughter. Come here, my dear, and give me seven kisses."

A big hug for papa and another for mamma and they all sat down to breakfast, which was hardly over when in ran Florence's cousin May in mackintosh and overshoes, with raindrops on the end of her funny little nose.

"I've come to stay seven hours," she announced, "and, Florence, I've brought seven new paper dollies for you and seven for me, and each dollie has seven dresses and seven hats. Come, let's play with them," and off ran both little girls to the playroom.

After a while came a great thumping and scratching at the playroom door, and when it was opened in walked Ponto, papa's big dog, harnessed to a drag in which sat seven small china dollies, each fully dressed in frock, coat and hat, and each having a name pinned on its coast. The drag was labeled "Florence's family carriage."

With a shout of delight the little girls seized the dolls and read their names; "Alice Birthday," "Mary Birthday," "Josephine Birthday," "Lucy Birthday," "Helen Birthday," "Dorothy Birthday," and "Susanette Birthday," and then divided them into two families, Florence lending four to May because she was company, and keeping three for herself.

So they played busily and happily while the rain poured down out of doors until at twelve o'clock Ponto came again scratching at the door, this time with seven small packages hanging from each side of his collar. Those on one side were marked "For Florence," and those on the other "For May."

In great excitement the girls opened them and found in each a set of small china dishes, seven tiny biscuits, seven oyster crackers, seven cookies cut out with a thimble, seven blackberries, an apple and a big purple plum. In a few minutes Ponto reappeared, this time carrying in his mouth by its handles a tin pail which he set down on the floor. In this the girls found a small pitcher of hot water for tea, another of milk, and a cup of sugar.

Such a good time as they had in setting their tables, feeding all their children and eating their own lunch. And they could hardly believe it was so late when mamma came in and said it was two o'clock and she had come to read to them out of a new book which had come for a birthday surprise for Florence. The stories and pictures were so

delightful that time passed quickly and both girls were surprised when mamma said it was time for May to go home, and that she and Florence would walk over with her.

"But I will get wet, mamma," said Florence, "see how it pours."

"Oh, no," laughed mamma, "not if you put these on," and she produced from the closet a new gossamer and umbrella just like May's. Florence danced with delight, ran for her overshoes, and in a few minutes all three set out in the rain, thinking it great fun.

"Oh, mamma," said Florence that night, as her mother tucked her into bed, "such a day of surprises as it has been, and such beautiful ones! I think you are the dearest mamma that ever was, and I'm going to try to surprise you by being the goodest kind of a girl," and Florence tucked her hand under her cheek and went off to sleep with all the birthday gifts spread on a table by the side of her bed.

### If You Want to Rise

If you want to rise in the world you must raise something else. If you want to rise in business raise the business you are in. Don't imagine that when you have given your life to the lifting up of a business the house will try to keep you down. A house cannot rise and keep down the man who raised it any more than a man can rise out of the water and keep down the life-preserver that raised him.

No man can do a dollar's worth of work for a dollar. When you are working for nothing but a dollar your work will not pan out at more than 50 cents. To do a dollar's worth of work you must work for a dollar and something more. You must work for the love of the business, or for the love of something—for something more than the dollar. A mere hireling never does more than 50 cents' worth of work for a dollar, because he has nothing to work for but the dollar. He may meet the requirements as to quantity, but never as to quality. So long as a man thinks of himself as a hireling he will never hitch his wagon to anything but a pay envelope.

A large employer said the other day that he never distributes his pay envelopes without putting in them an inspirational leaflet—just a bit of printed matter to encourage his men, to spur their ambition, to incite them to higher endeavor. Men need something more than money. They need an encouraging word. They need antidotes for the blues. They need stout backbone bracers. They need a friendly handshake—a handshake with a grip in it that helps a man get a new grip on himself.—The Young Man in Business.

According to a report by Gov. Frear there is a strong tendency toward race suicide in Hawaii. While deaths are increasing considerably in proportion to population the birth rate is falling off fast. Last year deaths were sixty-one over the number in the previous year, while births decreased 600. Marriages, however, increased by 311, and the governor expresses hope that this fact may cause a readjustment of conditions as to population.

# The Daily Altar

## An Aid to Private Devotion and Family Worship

### SUNDAY, SEPTEMBER 25.

Theme for the Day.—The Unfailing Supply.

Scripture.—Thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, I Kings 17:14.

I have been young, and now am old: yet have I not seen the righteous forsaken, nor his seed begging bread, Psalm 37:25.

"I have my cruse of oil,  
I have my cake of meal;  
I am worn with life's long toil,  
The threads are few on the reel.  
One by one from the ranks fall out  
The mates who joined them with cheer and shout,

When the merry march in the morn begun,  
**Under the laugh of the rising sun;**  
One by one they drop to the grave,  
Where the pale stars gleam and the grasses wave;

On the surcoat is rent and soil,  
The dents are deep on the steel,  
Yet I have my cruse of oil,  
I have my cake of meal."

—W. W. STORY ("Tired")

Prayer.—Our Holy Father, our lives are shadowed by Thy providence, which brings us every good and perfect gift. As life goes on, we need to expect less of the world, for many of our dreams fail of realization. Yet we find Thy grace unfailing, and the blessings we have, the daily supply of Thy mercy, prove enough for comfort and happiness. Fill our souls with the contentment that springs from trust in Thee and a grateful heart, and order our ways in love. For Thy name's sake. Amen.

### MONDAY, SEPTEMBER 26.

Theme for the Day.—The High Service of Teaching.

Scripture.—I will teach you the good way, and the right way, I Sam. 12:23.

Ye have need that one teach you, Heb. 5:12.  
Yet shall not thy teachers be removed any more, but thine eyes shall see thy teachers, Isa. 30:20.

For rigorous teachers seized my youth,  
And purged its faith, and trimm'd its fire,  
Show'd me the high, white star of Truth,  
There bade me gaze, and there aspire.

—MATTHEW ARNOLD ("Youth")

Prayer.—O Lord, our great Teacher and Guide, we are as little children before Thee. We would open our hearts as obedient and eager pupils in Thy great school. Bless us when we try to teach those who are committed to us for instruction. Give to all who have to do with childhood the sense of its sacredness and value, and bring us all into the Higher School of the eternal Life. For Christ's sake. Amen.

### TUESDAY, SEPTEMBER 27.

Theme for the Day.—The Evil Fruitage of Sin.

Scripture.—For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive, I Cor. 15:20, 21.

Of man's first disobedience, and the fruit  
Of that forbidden tree, whose mortal taste  
Brought death into the world, and all our  
woe,  
With loss of Eden, till one greater Man

Restore us, and regain the blissful seat,  
Sing, heavenly muse.

—JOHN MILTON ("Paradise Lost", I).

Prayer.—We praise Thee, O Father, for the promise of Thy holy Word, that the ravage and distress wrought by sin in the world shall be overcome by the ministry of Our Lord Jesus Christ. In His atonement we take refuge, and we put our trust in the assurance that death shall be swallowed up in victory. In this confidence, help us to purge our lives of sin, and to abide in hope of the life eternal. We ask in Christ's name. Amen.

### WEDNESDAY, SEPTEMBER 28.

Theme for the Day.—The Power of Mastery.

Scripture.—The Spirit breathes where he will, John 2:8.

I can do all things through Christ who strengtheneth me, Phil. 4:13.

We cannot kindle when we will  
The fire that in the heart resides;  
The Spirit bloweth and is still,  
In mystery our soul abides.  
But tasks in hours of insight will'd  
Can be through hours of gloom fulfill'd.

Prayer.—We confess before Thee our weakness and our sin, holy Father. We come over soon to the end of our strength and goodness. But in the power of our Lord Jesus Christ, and by the presence of the Holy Spirit we are confident that all needful things are possible. Fill us with the purpose to do what Thou shalt desire at all cost. Amen.

### THURSDAY, SEPTEMBER 29.

Theme for the Day.—The Time of Departure.

Scripture.—I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have kept the faith, 2 Tim. 4:6, 7.

Sunset and evening star,  
And one clear call for me!  
And may there be no moaning of the bar,  
When I put out to sea.

TENNYSON ("Crossing the Bar.")

Prayer.—We know, dear Father, that we have no long time of abiding here. Even at the longest, the time of our departure draws nigh. We would live in the solemn consciousness of that great truth, and so shape the work and pleasure of each day that all shall be calmness with us when the call shall come. We would go as victors, not as vanquished. In the name of our Savior we ask. Amen.

### FRIDAY, SEPTEMBER 30.

Theme for the Day.—The Sustaining God.

Scripture.—Lord, Thou hast been our dwelling place in all generations, Psalms 90:1.

All which is real now remaineth,  
And fadeth never:  
The hand which upholds it now sustaineth  
The soul forever.

—WHITTIER ("My Soul and I")

Prayer.—Holy Father, as our fathers trusted in Thee and were not ashamed, so we call upon Thee for blessing and comfort. In the thought that Thou art ever the same we find comfort. Put us on guard against the evil of the world, make us more earnest

in our quest of things eternal, and bestow upon us something of Thine own fulness of life. For Jesus' sake. Amen.

### SATURDAY, OCTOBER 1.

Theme for the Day.—The Greater Blessing Scripture.—We love, because he first loved us, I John 4:19.

It is more blessed to give than to receive, Acts 20:35.

Love much. There is no waste in freely giving;

More blessed is it, even, than to receive.  
He who loves much alone finds life worth living;

Love on, through doubt and darkness;  
and believe

There is no thing which Love may not achieve.

Prayer.—Our Father in Heaven, we look upon our Savior's life of love for Thee and for all mankind, and we learn from it the secret of true happiness and success. Save us, we beseech Thee, from the narrow spirit; the unloving heart, and the grudging mind. Make us like Him, that at last we may live with Him. Amen.

## Making Sunday Attractive to the Children

BY ANNE GUILBERT MAHON.

How many people can look back to the Sabbath of their childhood and remember it as the happiest day of the week?

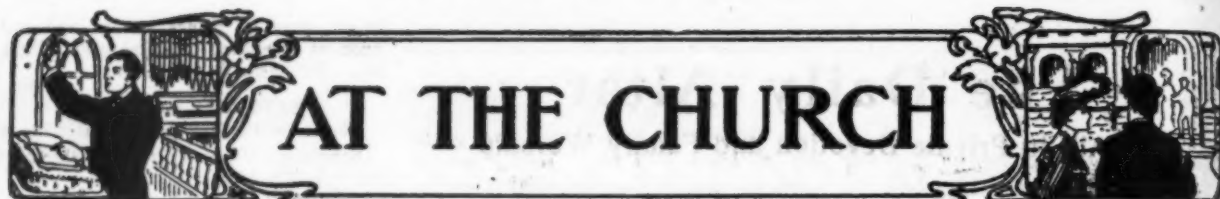
There was a time when pious hands would have been upheld in horror at the thought of Sunday being "happy," yet we, of the present generation, know how important it is that children should be brought up from earliest infancy with a love and reverence for God's day, and that this can only be done by making it the very happiest one in the week, the day which is looked forward to in pleasant expectation all through the other six days.

There are many methods now for making Sunday attractive to children and yet not taking away any of the sacredness of the day. Besides the numerous books of beautiful Bible pictures and stories—which delight every child—there are scrolls for use in the home, picture puzzles of Bible scenes, scrap books and pictures which come specially prepared for Sunday work, and games of a religious and Biblical nature.

One mother keeps a large collection of the Perry pictures and other good prints, of Bible subjects, and these the children are allowed to frame or to paste in their scrap books on Sunday. This pastime is never allowed on any other day. The mother, herself, always superintends this work and tells them the stories about the pictures while they are pasting them. So the work serves a two-fold purpose.

This mother believes in making the Sabbath a special day from beginning to end. She always has some little treat prepared as a surprise for that day. Father brings home a box of favorite—but good and pure—candy on Saturday evening, and they are allowed to eat sparingly of it after the noon meal on Sunday. The mother does not believe in allowing her children to indulge extensively in sweets, and candy is a rare thing in that household, to be eaten only on Sundays and holidays, and then only moderately, and after a good, hearty dinner. The children enjoy it all the more, and it never harms them, eaten in that way. There is also a favorite dessert for dinner, prepared the day before, and a cake for supper of which the children are especially fond.





## Sunday School Lesson

By Professor Willett

### The Ten Maidens\*

Much of our Savior's teaching to the disciples concerned itself with the coming of his program to realization in human society. He had been talking much about the kingdom of God. Most of his parables had dealt with that theme. It was natural that curiosity should be excited as to the time at which the new state of affairs should be ushered in. Jesus therefore undertook to answer the question in the most direct manner he could employ.

But at the very outset of this effort of his, a difficulty was encountered which must have been all but impossible to overcome. In fact the story of early Christian teaching, and the history of doctrine through the centuries show that it was not wholly overcome. That difficulty was the firm conviction of the Jewish people that some providential and messianic deliverance from the bondage of Rome's rule over them was about to take place. In this hope the disciples of Jesus shared, only they went a step farther and applied that belief to their Master, in whom they saw not only the Messiah of prophecy, but the new king who was presently to mount the throne of power.

#### The Worldly Hope.

The danger of allowing such a worldly and political faith to take form in their minds Jesus constantly understood and resisted. Yet it was not in human nature to give up those flattering hopes which allured the men of Galilee to the vision of thrones and empire. In spite of all that Jesus could say, they cherished the pleasing prospect of their early elevation with him to the rulership of the world. Events were soon to bring the look-for day when with sudden and amazing tokens of power the kingdom of heaven would be ushered in.

Such an idea was furthest from Jesus' mind. We are not forgetting the fact that an influential school of modern biblical scholars believes that Jesus accepted the apocalyptic hopes of his day, and used them freely in his teaching. But it is easier to believe that the minds of the disciples were so saturated with current views of future glory that even after the quiet beginnings of the new order they still spoke in the old and familiar terms, than to believe that Jesus fell into the common error of his day.

#### Jewish Ideas.

It is not denied that much of the picture of Christ's teaching as we have it reported in the synoptic Gospels warrants the view that he shared the common hopes and used the common speech. Yet two things are to be borne in mind. The first is the influence of Jewish modes of thought and speech upon the disciples and the narratives of the New Testament. The second is the constant effort of Jesus to impress upon his followers the quiet, uneventful, unseen arrival of the kingdom.

\*International Sunday-school lesson for Oct. 2, 1910. The Wise and Foolish Virgins, Matt. 25, 1-13. Golden text, "Be ye also ready therefore; for the Son of Man cometh in an hour when ye think not." Lu. 12:40. Memory verses, 10, 12.

He told his disciples that they were to give no heed to startling claims that were sure to be made. The kingdom of love and good will would not come with noise and uproar. It would be silent and all but unperceived in its arrival. While men were shouting "Lo, here," or "Lo, there," the kingdom would actually have come among them without intimation. Like the coming of summer, it could only be known by its results. Like the thief in the night, it would steal in without anyone noticing its entrance. Only the watchful would be aware.

#### The Mistake.

The spell of that early messianism has lingered long upon the church. The first Christians identified the coming of the kingdom with the bodily coming of Jesus, and waited not without misgivings, for his arrival. It is far easier for the church to cherish a spectacular and apocalyptic hope than to perceive a living and present reality. Men are still scanning the heavens for the return of a Master who said, "I will never leave you," "I am with you always."

Under the influence of such lowered and materialized views of the kingdom of God, the teachings of Jesus have been pushed on from the quiet, persuasive beginning of the new reign of good will in the world to the imagined catastrophic end. Since nothing happened that the early church could say really fulfilled its apocalyptic hopes, it must be that the language applies to the final order of the ages, when all things earthly shall be brought to an end. But such a view does violence both to the facts of early Christian experience and to the teachings of the Lord.

#### The Real Time.

His whole insistence was upon the unexpected nature of the coming. They were looking for marvels; the new life would take form in higher ideals and more sacrificial living. They were looking for a moment at which all would be changed; that moment would never come, for the new time would quietly arrive without clamor or cry. To be sure such a truth may always yield values for the lesson of preparedness in Christian life. One must always be ready. Death may come, a crisis may arrive, an opportunity may approach and pass. But these are the more superficial and derived

values of the teaching. Its central meaning is the need of power to perceive what is actually taking place in the divine order of the world, and to be in line with its accomplishment.

Here were these girls. A wedding was in progress. Some of the days of the feast had already passed. In a sort of faint survival of the time when the man carried off his bride by force, they kept up the custom of having the young man go at night, accompanied by his friends, to the home of her bride, who was then escorted by her future lord and master to his house. She was accompanied on this happy journey by her maiden friends, and the progress of the procession through the streets was an occasion of hilarity, singing, pounding of gongs, a confusion of brilliant garments, glittering ornaments, brandished weapons and flashing torches. Such a scene may be witnessed on the streets of Jerusalem or any other oriental city to this day.

#### No Oil.

But here were some of the girls who would naturally have joined in the gaiety, who were so little provident and unaware that they remained unprepared. It was expected that all attendants of the bride would bear the lamps or torches which helped make up the brilliant picture. These had failed to provide for the event. When the bridegroom came they were outside the circle of prepared and watchful ones. At such a moment it was useless to attempt any evasion or substitute. They could get no oil from the rest, for in the nature of the case each one must have her own oil. The spirit of intelligent comprehension of the work of Christ in the world cannot be loaned from one to another. It is an individual acquirement. It is a vision granted only to those who pay the price of clear and constant looking.

The need of the church today is not less urgent. Some there are who are alert to see in which direction God is moving. They are watchful, vigilant, militant. But there are others, and alas, they are a great company in the church, who are not even awake, much less prepared, aware and useful. There is no oil in their vessels, and their lamps have gone out. Their fate is not to be met in some sudden moment of reckoning. They are already being left out of the bridegroom's company. Every day there is the call for service, and they do not hear; every night there is the cry, "Behold, the Bridegroom," but they slumber and sleep.

## Christian Endeavor Lesson

BY W. D. ENDRES

Topic October 2. Self-centered or Christ-Centered? Phil. 1:21; 3:7; 4:11-13.—Consecration Meeting.

As Christians generally go there is probably no doubt that many are more nearly self-centered than Christ-centered. It is also equally true that the ideal for every genuine disciple of Christ, is that he shall be Christ-centered. This was not only Paul's ideal, but what he actually did, else he never could have said, "for me to live is Christ." For the same reason was he able to say that those things which were gain, (from a self-centered point of view), to him, he counted loss for Christ. It is the old story of the

struggle against selfishness, the essence of sin, with Christianity, the sum of all that is unselfish, sacrificial and servicable. He who does not have these qualities is no part of a Christian. This is not that every person who becomes a true disciple of Jesus must lose his personal identity, but that his personality in all its bearings must be made concentric with that of Christ.

This then, gives to every disciple the point of departure for all his activities. He now not only asks what is the bearing of those activities which are distinctively religious upon those Christian ideals, but he is also asking the same question concerning all the



duties in the routine of daily life. He seeks to "do all to the glory of God." He realizes that it is just as much a violation of his Christian obligation to use a poor piece of material in the manufacture of a piece of goods, as it would be to forget to pray, and probably more so. He knows that the high school student who neglects his studies for the sake of social functions in which he delights, fails in the discharge of his Christian duty as when he willfully and unnecessarily absents himself from the weekly endeavor prayer-meeting. The teacher who fails to use her office in the public schools to exalt lofty ideals and form good character fails quite as much as the Sunday-school teacher who squanders the opportunity which that office brings. The point is not the comparative importance of the activities in the different fields, but that our Christian discipleship obligates us to both. This is to be Christ-centered.

The significance of this conception of the Christian life can hardly be fully appreciated. This fidelity to daily task will ramify to the farthest bounds of business and commercial activity. The salesman will not misrepresent the quality of his goods. The machine which he is selling will do nothing less than what he claims for it. Every note which is given will be redeemed. The merchant will always give full measure. Stocks will be offered at their actual value. A living profit is all that is sought. The manufacturer will pay living wages. He will provide a proper environment for the workers. There would be no men who are active in Christian work going from a Christian convention back to a grand jury room to confess to the taking of a bribe. It is probably not too much to say that if all church-going Christians were Christ-centered rather than self-centered that our present commercial and business methods would be revolutionized.

Ninth Street has the largest membership—1027.

April 12, 1910, a new church was organized at Maryland Park, a suburb of Washington. There was no church in the neighborhood and after discussing the matter it was decided by the residents to organize a Christian church. George A. Miller told them the position of the Disciples and what the necessary steps would be. While they only report eight members they have already erected a chapel and owe but \$100 on it. The church is self-supporting. This is the third church which has come to us at Washington without the solicitation of the Disciples.

The board of managers was directed to publish a monthly paper in the interest of the Disciples in the missionary district. A permanent fund was started, the income from which is to be used in evangelistic work in the district. W. S. Hoye, Joel Grayson and Peter Ainslie pledged \$100 each and a number of persons pledged \$5 annually. Mr. Hoye presented the plan for such a fund. He has been managing the educational fund of the society for many years and by it has aided many young men in obtaining an education for the ministry. Mrs. Eva Seeley, the blind singer of Washington, was the soloist of the convention. Mrs. George T. Prewitt presided over the C. W. B. M. session. Papers were read by Mrs. Josiah H. Shinn and Mrs. R. E. Kinsell, both from Washington, upon "The Outlook for the new Century," and "Our Children in the Missionary School." Miss Anna Hahn of Baltimore delivered a short address. At the evening session Mrs. Shinn told the history of the electric light upon the Central Union Mission of Washington which proclaims to all persons passing eastward on Pennsylvania avenue that "Jesus is the Light of the World."

J. A. Scott of Washington, superintendent of Bible-schools, presided over the Bible-school session. One of the most interesting and helpful features was the open parliament conducted by T. A. Hostetler of Washington.

The Maryland Baptist Association has a standing committee on "Fraternal Relations with the Disciples of Christ." Dr. C. Hastings Dodd of Baltimore attended as a fraternal delegate and delivered a felicitous address. It was decided that hereafter the society would appoint a committee at each convention on "Fraternal Relations with the Baptists." L. B. Haskins and F. H. Scott of Baltimore were elected fraternal delegates to the Baptist Association. Peter Ainslie and L. B. Haskins were elected representatives to the Maryland Anti-Saloon League. President George A. Miller was elected to the board of trustees of the Anti-Saloon League of the District of Columbia for the year 1911.

F. H. Scott presided over the Christian Endeavor session. The prize banner was awarded to the society of Calhoun Street, Baltimore, by a narrow margin over the society of Vermont Avenue, Washington. Stephen J. Corey, of the Foreign Society, Grant K. Lewis, of the American Society, and George W. Muckley, of the Church Extension Board, in splendid addresses urged the necessity of the enlargement of the work in their respective fields.

The following officers were elected for the ensuing year: Pres., George B. Townsend, Hagerstown; First Vice-Pres., T. A. Hostetler, Washington; Second Vice-Pres., L. B. Haskins, Baltimore; Cor. Secretary, C. S. Ehlers, Washington; Recording Secretary, Andrew Wilson, Washington; Treasurer, D. C. W. Ward, Baltimore; Additional members of the Board of Managers are: Super-

## Around the Nation's Capitol

### Veteran Pastor Honored at Annual Convention

The thirty-third annual convention of the Christian Missionary Society of Maryland, Delaware and the District of Columbia was held September 5-8, at the Jerusalem Church, Mountain, Maryland. Francis H. Scott, pastor of the Calhoun Street Church, Baltimore, preached the convention sermon September 5, upon "The Message of the Cross."

Tuesday, September 6, was Preachers Day. Peter Ainslie presided. Howard W. King, of Vienna, Va., conducted the devotional service. William G. Oram of Washington read a paper entitled "The right to be a Preacher," and Clarence H. Page of Baltimore presented a paper upon "Sources of Power in Preaching." These papers were discussed by Francis H. Scott, W. S. Hoye, Peter Ainslie, Mrs. George T. Prewitt, L. B. Haskins, Miss Anna C. Hahn and J. A. Scott. At the afternoon session C. C. Waite of Mt. Rainier read a paper on "Great Preachers, their Topics and Texts." W. S. Hoye, of Beaver Creek, discussed "Finding Texts." The question "Should the Church expect the minister to be both preacher and pastor?" was discussed at length by both ministers and laymen. In the evening Peter Ainslie delivered a powerful address relative to the problems of American civilization.

Dr. Frederick D. Power's absence by reason of illness was universally regretted. He was the prime mover in the organization of the society and has been deeply interested in it ever since. The convention sent the following message to him:

F. D. Power, Queenstown, Md., Assembled in convention, delegates from all the churches, expressed a very beautiful and tender remembrance of you, and instructed the undersigned to communicate it to you. The Christian Missionary Society of Maryland, Delaware and the District of Columbia, which, aided by a few sainted spirits, you organized thirty-three years ago at Rockville, Md., has grown into a large and influential body, representing many churches. The good accomplished is untold, and the beneficent results will ever abide for the glory of God and the good of humanity. Therefore, you are regarded as our spiritual father, to whom we have looked with implicit confidence for advice and guidance. So, through your infirmity, the first absence in all these years is most deeply regretted, and it is the purpose of this communication to remind you not only of the high esteem in which you are held, but also of our very

great love. Your life has been as a sacrifice, given to us without reserve, and this is appreciated by every heart. Christian sympathy, full and complete, is extended to you, and prayers are offered that you may be spared for service for many years to



Rev. F. D. Power, Washington, D. C.

come and that God may give you grace for every hour of need. Most affectionately yours,

L. B. HASKINS,  
W. S. HOYE.

At the morning session Wednesday, September 6, the reports of the churches were read. There are now forty-two organizations affiliated with the society—four of these are colored, three at Baltimore and one at Hagerstown. The largest amount contributed by or through any church for the year ending August 31, was reported by Beaver Creek, Maryland, \$22,225.59. This sum includes by William Newcomer, \$10,000 to the Christian Temple, Baltimore, \$5,000 to the Hagerstown Hospital and \$6,000 to the American Christian Society. The Christian Temple reported including the gift of \$10,000 as contributed \$20,249.44. Vermont Avenue and Ninth Street of Washington, each re-

intendent of Bible-schools, J. A. Scott, Washington; Superintendent of Christian Endeavor Societies, F. H. Scott, Baltimore; State Organizer, C. W. B. M., Mrs. Emma Lattimore, Washington and J. Irvin Bitner of Hagerstown.

For many years Mr. Bitner has been faithful and efficient treasurer of the Society. Ill health has made it impossible for him to attend to the duties of the office for the

past year and he requested that he be not re-elected.

F. D. Power, R. E. Kinsell, W. S. Hoyer, Peter Ainslie and W. G. Oram were elected trustees.

Evangelist H. F. Lutz was present a part of the convention and revival will follow in the Jerusalem Church.

ANDREW WILSON,  
Recording Secretary.

## The Illinois Convention

BY H. D. WILLIAMS.

The state missionary convention of Illinois Disciples was held in Springfield last week with an attendance of close to 800 persons. It was a great convention—a credit to the Disciples of Illinois and a sure prophecy of a great future. The unusually fine spirit of this convention could not but impress all thoughtful persons with the fact that the Disciples have come to the day when they pay little attention to the theories that divide, but give heed chiefly to the works that unite. The writer of these notes attended the Illinois convention in 1895 and again fifteen years later in 1910. Both times he was a stranger to the state, and he has been much interested in contrasting the two occasions. Then men of fifty-five or seventy years of age were the leading factors; now young and middle-aged men are foremost. Then nearly every minister wore a Prince Albert coat and a white "tie"; now not more than one out of forty give any heed to distinctively clerical dress. Then the devotional openings of the various sessions were the occasions for many touching talks and earnest prayers interspersed with devotional hymns; now the devotions consist of one or two short prayers and a lot of light, catchy, superficial songs. Then there was perfect freedom of personal approach and every person came to know every other person without the formality of an introduction by a third party; now many occupy a reserved attitude towards all strangers, declining to throw off the restraints of formalities. Then many interesting discussions and even warm debates were permitted to occur over various matters arising in the course of the program; now there is little disposition to discuss the papers and addresses presented. Then there was a distinct theological atmosphere permeating the entire convention; now the atmosphere is that of loyalty and liberty and service to the cause of Jesus Christ. Then there were many logical and forceful apologies for missions and missionary societies; now they are taken for granted.

The above by no means exhausts the contrast, but the doings of this last convention must receive attention.

The C. W. B. M. occupied Monday evening and Tuesday with its usually good addresses and inspiring reports.

Mrs. Atwater's address on Monday evening was one of the fine and inspiring addresses of the convention.

Tuesday evening the West Side church where all the sessions of the convention were held was crowded to the doors to hear two interesting addresses,—one by Prof. Arthur Holmes on "The Church and Men" and the other by J. W. Kilborn as the president of the I. C. M. S. Professor Holmes spoke with his usual clearness and force while Mr. Kilborn, in clear-cut, well-balanced sentences, outlined in a general way the tasks of the convention.

Wednesday opened with a Sunday-school conference led by the state Sunday-school secretary, Clarence L. DePew. Mr. DePew is one of the most aggressive Sunday-school

men to be found anywhere and he gave the Sunday-school cause a prominent place in this convention. At this session addresses were given by Marion Stevenson, G. W. Morton and W. F. Kohl. Thursday morning and afternoon two other Sunday-school conferences occurred when R. P. Shepherd, I. N. McCash, R. F. Thrapp, Herbert Moninger, E. W. Thornton and Clyde Darsie spoke and aroused enthusiasm. The day of saner agitation on Sunday-school improvement and enlargement is at hand.

Wednesday afternoon—the first part of it—was given to the business of the I. C. M. S. The reports were presented in good form and seemed so far as this scribe could see, to present satisfactory results.

The latter part of the afternoon was devoted to the educational interests of the state, which, of course, is at this time Eureka College. The chief addresses of this period were made by David H. Shields, W. H. Cannon, Mr. Smith and C. C. Morrison. F. W. Burnham led the conference.

The Wednesday night session was devoted to two very thoughtful addresses,—one by B. S. Denny, corresponding secretary of the Iowa Christian Missionary Society and the other by W. R. Warren, manager of the Christian Publishing Company of St. Louis. Mr. Denny's address was a business-like estimate of the work of a state missionary society.

Mr. Warren's address was a plea for the extension of the field of the church paper and especially for the church board to put a church paper in every home. He argued that as the church uses the co-operation method in paying its minister, so it should use the same method in paying for the church paper.

At the opening of the Wednesday evening session, F. W. Burnham made a brief statement of the action of the state board in providing for a worker among the students of the state university. This course is surely a very wise one and results will soon justify it. There are about 300 students at Champaign belonging to Disciple churches. The secular atmosphere of such an institution paralyzes the religious convictions of many of them. To hold them in touch with the church and keep them religiously alive, the student worker is needed. The writer was pastor at Ames, Iowa, the seat of the Iowa College of Agriculture and Mechanic Arts with 1,800 students, when the student assistant was used and he knows it to be a good plan. The proper person under the direction of S. E. Fisher, pastor of the Champaign church, can do a mighty work in saving many young men and women who are in danger of leaving the state university minus any religious convictions.

The last evening of the convention found the church again crowded to hear two significant addresses—I. N. McCash on "A Square Deal for American Missions" and R. P. Shepherd on "The Ideal Teacher." Mr. McCash pleaded for home missions as the basis of all missions. He impressed his hearers as pleading his cause on the broadest

and most substantial basis.

The lateness of the hour and the weariness of the audience prevented Mr. Shepherd from giving the address he had planned; but in the few minutes he occupied, he said some very helpful things for teachers and impressed all as being a master of the art of teaching.

That evening and the next morning, as the delegates were returning home, they seemed to go reluctantly. The convention,—its programs, its associations, and its entertainment, had been so agreeable that the people seemed averse to quitting the place.

The west side church, its people and its pastor, J. R. Golden, did themselves great credit by the way in which they looked after the comfort of the delegates. The members of the First church and their pastor, F. W. Burnham, and also H. H. Jenner, pastor of the Stuart street church with his people, were equally active for the good of the convention.

## About People

—Booker T. Washington has been visiting in London where he was lionized, according to the daily press, to such an extent that he had to refuse dozens of invitations to make addresses. He spent a good deal of his time in investigating the condition of the poorer classes. He visited John Burns and Andrew Carnegie, and will return in October after a visit on the continent.

—Frederick W. Plaisted, mayor of Augusta, is the Democratic candidate for governor of Maine at the second of the fall elections to be held September 12. He is very popular and his father was the last Democratic governor of the state.

—Ex-Senator Wilkinson Call of Florida, who recently passed away, had served in the upper branch of congress from 1879 to 1897. He was a native of Russellville, Ky., and was 76 years of age. In boyhood he went to Florida. At the outbreak of the Civil War Mr. Call enlisted as a volunteer in the Confederacy and before the close of hostilities became adjutant general of Florida troops. After the war the Florida Legislature elected him United States senator, but he was not then seated. Thereafter he began the practice of law in Jacksonville, Fla. He was presidential elector-at-large in 1872 and 1876; a member of the democratic national executive committee in 1876 and delegate to the democratic national convention in 1876. After leaving public life Senator Call continued the practice of his profession in Jacksonville.

—The five physicians who have been in attendance on Mayor Gaynor since he was shot by James J. Gallagher visited him on August 31 at his home in St. James, L. I., for what, it was said afterward, would be the last consultation. The physicians found the mayor's throat in excellent condition. No operation is necessary at present and probably none will ever be necessary. The bullet is imbedded in flesh and touches no organ and can do no harm. The mayor's physical condition has greatly improved since he came to St. James. His voice is better, also. What he needs is a complete rest. He will now regain his full powers, was the statement given out to the public.

—Since the arrival of Joseph Chamberlain at Birmingham from London his physical condition has improved. During the recent days of sunshine he has been able to spend a great deal of time in the grounds of his residence at Birmingham, and he is still able to follow public affairs with all his old keenness. He is still a constant reader of his daily paper, and there are few events of importance that pass in the political world which do not excite his comment.



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## Church Life

Leon V. Stiles has resigned at Hot Springs, Ark.

John H. Booth has closed his work at Centerville, Ia.

E. It. Frazier faces an encouraging outlook in his new work at St. Petersburg, Fla.

Charles Reign Scoville continues his meeting at Litchfield, Ill. Forty-six were added on a recent Sunday.

Wm. D. Ryan, recently pastor at Ashland, Ky., has accepted the pastorate of Central Church, Youngstown, Ohio.

H. B. Robison, in charge of our work at Mobile, has resigned to take a professorship in Christian University, Canton, Mo.

W. J. Battenfield has resigned at San Jacinto, Cal., and will accept a call recently extended him by the church at Huntington Beach, Cal.

Adam K. Adcock, for some time pastor at Fairview, Ill., has taken charge of the field at Carbondale, Ill., the pastorate having been vacant for some time.

In July Henry F. Lutz, our evangelist for the Atlantic seaboard, spent July in a meeting at Oak Grove, Matthews County, Va., which greatly strengthened the church.

Ralph V. Callaway, formerly of Atlanta, Ill., is now pastor at Havana, Ill. He reports a flourishing Sunday-school there, and recent additions to the church membership.

Plans are under way for the completion of the Temple Church, Kansas City, Kan. The

cost will be about \$8,000 and the pastor, J. N. Crutcher, announces that the money has been raised.

A reception was tendered N. H. Robertson by his congregation at Fairbury, prior to his leaving for his new charge at Stanford, Ill.

Services have been resumed at the First Church, Galesburg. The pastor, J. A. Barnett, spent part of his vacation at Winona Lake, Ind., attending the Bible Conference.

The congregation of First Church, Marion, Ind., gave a reception at the church last week. It was in the nature of a farewell to J. Boyd Jones and a welcome to J. P. Myers, who succeeds him.

The Kerr Street Church, Buffalo, N. Y., Roy E. Deadman, pastor, is doing splendid work and making splendid progress. Secretary McCash will dedicate their new church in October.

Francis A. Ware, American Christian Missionary Society evangelist in Washington, recently held a meeting at Chemeloh, adding seventy members and greatly strengthening the work.

The board of managers of the Foreign Missionary Society, consisting of the life directors and executive committee, will meet in the First M. E. Church, Topeka, Kans., Oct. 11, 3:30 p. m.

A. Martin is now established in his work at Morgantown, W. Va., the seat of the State University. In July, in spite of vacation season, their Sunday-school became the first front rank school in the state.

Thos. Lennox reports a good work last month at Pensacola, Fla. A missionary rally produced \$50 for American missions and \$800 was raised on building fund. Increased attendance in all departments was observed.

C. E. Bacon, formerly pastor of the Broadway M. E. Church, Indianapolis, is the newly elected secretary of the Federation Council of the Disciples in America. Mr. Bacon's headquarters will be in Chicago.

G. A. Richards has accepted the pulpit at Manhattan, Kan., resigning his position as superintendent of the state reformatory at Hutchinson, Kan. He will succeed W. T. McLain.

Herbert Yeuell, who has been on a tour of two months in Europe, is conducting a meeting at Marshall, Ill. He is assisted by the pastor, R. Russell, and Arthur Wake as singer. There have been forty-two additions.

Frank L. Van Voorhis, American Christian Missionary Society evangelist for Wisconsin, is getting his new work splendidly in hand. The American board is confident and hopeful of rapid progress in this great state in the near future.

E. E. Francis, for some time assistant pastor of the First Church, Tacoma, has resigned and will accept a position with the Western Washington Bible School Association. W. A. Moore is pastor of the First Church.

P. C. Macfarlane, the Brotherhood Secretary, recently visited Stockton, Cal., and held a fine rally among the men. A good strong committee was appointed and it is expected a Brotherhood will be organized soon.

J. H. McWhirter closed a good meeting at Orth, Tex., August 28th. There were 15 additions. He dedicated the church at this place when he held a meeting there a year ago. He and Mrs. McWhirter are now regularly in the evangelistic field.

Norman H. Roberts has taken the pastor-

ate at Stanford, Ill., after a successful service at Colfax, Ill., of nearly five years. During that time a handsome church was built and 200 added to the membership. G. R. Southgate takes the work at Colfax.

Sunday, Sept. 10th, was the sixteenth anniversary of the pastorate of S. S. Jones in Danville, Ill., and the eighth anniversary of his service at Third Church. The work of Mr. Jones is appreciated to a high degree by his congregation.

The new season of the Chicago ministers' meeting opened with its first service on Monday, September 12. C. C. Morrison was elected president for the year with W. D. Endres, vice president and I. R. Lines, secretary.

John Ray Ewers of East End Church, the newly elected president of the Pittsburgh Ministerial Association, presided over the first meeting of the season, held Sept. 12. The reports given at the meeting were encouraging.

The fourth annual convention of Oklahoma Disciples, recently held at Tulsa, reports a large attendance of delegates and many distinguished visitors. The sessions were held in the handsome new church there, of which D. A. Wickizer is pastor.

J. D. Hull has resigned the pastorate of First Church, Mishawaka, Ind., to the great regret of his congregation. The work has prospered greatly during his stay, a graded Sunday-school having been organized and about two hundred added to the membership of the church.

John Kovach, our new missionary to the Hungarians in Cleveland and Toledo, is getting his work well under way. He is supported jointly by the American Christian Missionary Society and Ohio State Society, co-operating with the churches in these cities.

The Disciples of Maryland and the District of Columbia have been in session at Belair, Md., the reports showing a healthy financial state in regard to money raised during the past year. The closing address of the meeting was by Peter Ainslie, of Baltimore, on "The Disciples Obligation to Evangelize America."

The church at Owasso, Mich., is having a revival lead by Evangelist Roy L. Brown, of Ohio, and Charles E. McVay, song evangelist of Hardy, Nebr. Large audiences were present at the initial services. C. M. Keene is the local minister. The brethren at Owasso have a nice new building.

The work at Fitzgerald, Georgia, under the two years of the pastorate of Everett Hollingworth, has shown a distinct advance. Outdoor services were held during the summer, and on the Sunday preceding Labor Day, addresses were made by three representatives of labor unions.

Floyd A. Beck, pastor at Dorchester, Neb., conducted an aggressive campaign in both church and Sunday-school during the heated term to avert the too frequent "summer slump." As a result the work starts this fall with good prospects, with an evangelistic meeting to begin this month.

Simon Tordoreika is American Christian Missionary Society missionary working among the foreign peoples in the tri-cities of Youngstown, Newcastle and Sharon, on the boundary of Pennsylvania and Ohio. In June and July he traveled 900 miles, preached sixteen sermons, held sixty-one prayer meetings and visited 436 families. This record shows commendable industry. Figures can not tell, and only God knows, the good such a messenger of the gospel does.

A new church has been erected at Junction City, Kan., and will be dedicated Sept. 25.

The conference recently held at Newton, by Iowa disciples, closed with a big Brotherhood banquet, the principal address being made by C. S. Medbury of Des Moines.

Nelson H. Trimble, now in charge of the work at Gary, Ind., is preaching a special series of Sunday evening sermons during September and October on subjects pertinent to Disciples. Mr. Trimble is making an especial effort to enlist the school teachers of Gary in the different departments of the church and Sunday-school.

The new Central Church at Marshalltown, Ia., a property worth, including its site, \$50,000, was dedicated Sept. 18. I. N. McCash, of Cincinnati, O., delivered the dedicatory sermon. The new pipe organ was dedicated at a previous service, a recital being given by members of the faculty of Drake University Conservatory of Music.

John R. Ewers returned Sept. 10th from his vacation in Europe. He traveled through Germany, France and England, attending the Passion Play, which went far beyond his highest anticipations. The East End church, Pittsburgh, was elegantly frescoed during his absence and all the church property put in perfect condition. Prosperity reigns with this congregation.

In his initial sermon, after returning from his vacation, George B. Van Arsdall, Central Church, Denver, struck the key note of the spirit in which this year's work is to be rendered in the words, "It is more blessed to give than to receive." Mr. Van Arsdall gave forceful utterance to the danger of the spirit dominating many lives—that of getting rather than giving. "Ceasing to give, we cease to have,—such is the law of love."

On Sunday, July 3rd, our new building at Anderson, S. C., was dedicated, with Albert Guldge in charge of services. He reported it to be the most beautiful house of worship among the disciples in the state, and the most handsome building in the city. They raised at the dedication enough money to pay all local debts and a considerable sum to apply on the extension loan. The church has forty members.

The church at Modesto, Cal., established a beautiful precedent week before last when the members assembled at the mid-week prayer meeting to ask the Lord's special blessing upon the new pastor, J. J. White, and his family and the church. This is the way for a church to call a minister, and if this spirit continues success is inevitable. No sort of a reception could do for Mr. White what this special prayer meeting will.

Charles C. Wilson, of Bellefontaine, Ohio, who arranged a service Sunday, Sept. 4, in particular for laboring men, and representatives of labor unions, is following it with a series of Sunday evening sermons in September on the relationship of the Church and the industrial world. The subjects are as follows: "Socialism; What Is It? Will It Solve the Laboring Man's Problems?" "The Jungle Ethics of the Modern Business man," "Some of Bellefontaine's Needs."

The twenty-fourth annual meeting of the Moody Bible Institute was held Sept. 13, at the Moody Church, in connection with the opening of the eighth year of the evening department. The reports show the highest enrollment, numerically, in the history of the Institute. The students represented forty-two different denominations, came from thirty-nine states and twenty-two foreign countries, speaking seventeen languages. Considerable new equipment has been added, among which

is a men's dormitory, with a dormitory for women in course of erection.

Plans have been consummated for the removal of the old ladies from the home at Eugene, Ore., to the new home at Walla Walla, Wash. Auntie Todd, who is over a hundred years old, will be provided for in Eugene. This is done because of her desire to close her life among the friends of many years. She has become so attached to the old home that it might jeopardize her life to undertake to transplant it now.

F. M. Rogers concluded his second year's work with the church at Long Beach, Cal., August 28. The day was made especially delightful by securing sufficient funds for the erection of an east side church. Mr. Rogers says, "This will be one of the churches erected in a day; and we have chosen Labor Day, September 5, as the time to do it. There were 451 in the Bible-school of the above date and one added to the church."

Dr. and Mrs. Paul Wakefield left Springfield, Ill., last week for their station in the foreign field. They go to China. One of the thrilling moments in the Illinois convention was when Dr. and Mrs. Wakefield were presented to the convention and came to the platform with their two little children. The First Church, of Springfield, had passed on the Sunday before a set of beautiful resolutions setting forth their love for the missionaries and bidding them godspeed.

H. H. Peters of Eureka resigned the state superintendency of Illinois Christian Endeavor. In a trenchant valedictory at the state convention last week he criticized the policy of "everlastingly bombarding Christian Endeavor societies for special missionary offerings." Mr. Peters believes this is all wrong and that Christian Endeavor should be primarily a training school for spiritual life, leaving each member to make his contribution to missions through the regular church channels.

Following the custom of many churches, on the Sunday preceding Labor Day, the congregation of Central Church, Pueblo, Colo., was addressed by a member of one of the local labor unions, setting forth the aims and needs of the organization. The pastor, Jay Elwood Lynn, followed with a talk along the same lines. It is a heartening sign that the church, both as a whole, and as individual congregations, is beginning to recognize its duty and responsibility in such matters, and in all civic affairs that go to make up the problem of humanity.

Thomas Edwards, for many years connected with the ministry in Northern California, is making an extended tour of the East, visiting Chicago, Niagara Falls, Montreal, Toronto, Boston, Baltimore, Washington and Philadelphia. He worshipped with the Englewood Church, Chicago, the morning of August 28th, and with the Jackson Boulevard Church in the evening. On his return he expects to visit the state convention at Springfield, Ill. His daughter, Miss Mary Edwards, has charge of the Chinese Mission in San Francisco.

At a meeting of the Disciples of Henry County, Indiana, held in New Castle, plans were formulated for more thorough and efficient work. Plans are arranged for an all day rally on Sept. 25, W. E. Thornton, of Cincinnati, to be the principal speaker. The churches of New Castle held union open air services during the summer, the ministers of the various churches preaching in turn. The audiences averaged two thousand and much interest was manifested. The present church was established as the outgrowth of a meeting held during the Civil War. The trustees have offered the ground as a site for a

new government building, valuing it at \$35,000, and if it is accepted a new, modern church building will be erected. L. C. Howe, the present pastor, is completing his sixth year of service here.

H. H. Peters, field secretary of Eureka College, served as platform manager and delivered a course of sermon-lectures on "The Sermon on the Mount" at the Fountain Park Assembly, near Remington, Ind., one week this year. It was his only vacation and was a radical change from the two years' difficult work in the field raising endowment for Eureka College. He seems to have made a success of the work, for Mr. W. I. McCullough, president of the Assembly, speaks in the following strong terms of Mr. Peters and his work: "Allow me to speak of the work of Mr. H. H. Peters, of Eureka, Ill., at the 1910 Assembly of Fountain Park. His platform management was admirable and added much to the success of the program in many ways. His morning Bible lectures were an inspiration to all who heard them. The lecture he delivered on one of the evenings during the week called out most favorable comment, especially as it was given in place of an entertainment which failed to appear. The Sunday morning sermon of Mr. Peters was a fitting climax of the week's series."

### Stereopticon Exhibit at Topeka

At the Topeka Convention the General Brotherhood of Disciples of Christ will have in operation almost continuously day and night a series of stereopticon exhibits, taking all of our various societies, educational institutions, etc. For this purpose a number of our organizations have already arranged to furnish lantern slides of good clear photographs of their buildings, faculty, etc., with the understanding that they may be called upon to defray a portion of the expense of operating the exhibit, but a number of our educational institutions have sent neither lantern slides nor pictures nor has our request for them any record of reply. The time is now at hand for active preparation for the exhibits and we would therefore suggest that those who have not made these arrangements do so at once. The lantern slides cost in Kansas City in quantities 25 cents each. To this should be added 5 cents per slide for lettering so as to be read on the screen. We can also run along with your lantern slides some information slides manufactured on the ground at Topeka at an expense of about five or six cents each. If you will see that undersigned is furnished with information regarding your organization either now or at Topeka, arrangements can be made for this bulletin service. All photographs sent us should be plainly labeled on the back, or if you desire to have the lettering done, please use India ink and white paper, pasting the label where you want it to appear in the picture. This would save some delay in our office and would insure an exact reproduction of what you send.

E. E. ELLIOTT, Assistant Secretary.

### Winona Bible Conference

On August 23rd, at our Church rally at Winona, Chas. Reign Seoville presiding, there were 205 present, about 40 of whom were preachers. We felt sure that if all knew what a feast we were having, many others would then have been there, and so we appointed a committee of six, with the writer as chairman, to speak a word through the press, calling attention of our people to the advantages of Winona.

Winona Lake is in North Central Indiana. The Pennsylvania and Big Four railroads pass it, and an interurban line, just completed,



connects with seven trunk lines to Chicago, making it accessible to all parts of the land. "Beautiful Winona," as it is justly called, is one of the most charming places I ever saw. The lake is a natural amphitheater whose surrounding hills are covered with forest trees and grass, and from whose bosom numerous springs gush forth. The best of boating, bathing and fishing are open to all. There are 2,300 acres of land, 800 of which are in the highest state of improvement. Beautiful walks, drives, flower beds, all under the direction of a skillful landscape engineer, add greatly to the natural charms of the place. Of course there are innumerable cottages, boarding houses, hotels, auditoriums, and many handsome homes, so that great throngs can be accommodated; and I lived there cheaper than I could live at home.

The program is rich and varied. It embraces the best things that money can buy, and is suited to the taste of all, from those who want clean fun and foolishness, to such as wish for the profoundest and most practical things in religion. But I am to speak especially of the Bible Conference of eight days, from August 21st to 28th. G. Campbell Morgan, the famous London preacher and author, was chief speaker, with many others almost as famous, to assist him. Every phase of church life was treated by specialists. Preacher problems were dealt with by master minds; and to show how the preachers appreciated it, there were more than a thousand of them present. Sunday school work also was greatly emphasized by the leading lights in the Sunday School world.

We have within a day's run of the place not less than 800,000 brethren. Is it not strange, therefore, that we had only 200 people there? There should have been ten times that number. The institution is not sectarian. Though chartered and mainly built by Presbyterians, any man of any church able to do the work demanded, is welcome to the platform. And I know from Dr. Dickey, the Superintendent, that they are anxious for us to erect a building as our headquarters, and have us come there regularly. The site for such a building would be donated.

They hope to make next year better than this. It is the purpose to give two hours a day, instead of one to preacher problems, and to organize a Students Training department. Additional emphasis will be given Y. M. C. A. and Endeavor work.

One more item I must mention: Special rail road rates are established to Winona from all parts of the country, thus saving us both money and annoyance.

Dallas, Texas.

M. M. DAVIS.

### Foreign Missionary Society Program at Topeka

Thursday Morning, Oct. 13.

- 9:30—Devotions, led by D. Y. Donaldson, Missouri.
- 9:45—Appointment of committees.
- 9:50—Annual reports.
- 10:30—Address, "India's Need," O. J. Granger, India.
- 10:45—Address, "Missionary Experiences in Japan," Mrs. M. B. Madden, Japan.
- 11:00—Song and prayer.
- 11:10—Address, "The Story of the Gospel in the Philippines," Dr. C. L. Pickett, Philippine Islands.
- 11:25—Address, "The Call of the Congo," R. Ray Eldred, Africa.
- 11:40—Address, "The Opportunities the Foreign Field Offers Young Men," J. G. McGavran, India.
- 11:55—Song.
- 12:00—Address, "The Laymen's Missionary Movement," J. H. Goldner, Cleveland.
- 12:30—Adjournment.

Thursday Afternoon, Oct. 13.

- 2:30—Prayer and praise.
- 2:40—Reports of committees.
- 3:20—Address, "The Condition of the Congo Women," Mrs. R. Ray Eldred, Africa.
- 3:35—Address, "My Friends in China," Dr. W. E. Macklin, China.
- 3:50—Symposium on Missionary Literature.
- 4:30—Adjournment.

Thursday Night, Oct. 13.

- 7:30—Service of Song.
- 7:45—Address, "Glimpses from the Home Life of a Medical Missionary," Dr. Leta M. Pickett, Philippine Islands.
- 8:00—Address, "Japan and the United States," M. B. Madden, Japan.
- 8:15—Address, "Educational Work in China," F. E. Meigs, China.
- 8:30—Address, "Pentecostal Power for the Twentieth Century," E. W. Allen, Kansas City.

### The Topeka Convention Call

The churches of Christ will hold their annual International Missionary convention at Topeka, Kans., Oct. 11-17, 1910. As president of the American Christian Missionary Society and in obedience to the constitution adopted at the convention in Norfolk, Va., I call upon all the ministers and churches to see that delegates be elected and provided

with proper credentials.

According to the constitution, all life directors, those who paid \$500 each to the society; life members, those who paid \$100 each; annual members, those who paid \$10 each, and presidents and corresponding secretaries of all state and provincial missionary societies are qualified delegates.

Each church is entitled to one delegate and one additional delegate for each 100 members beyond the first 100 up to 500. No church is entitled to more than five delegates. So reads the constitution.

It behooves us to do as the constitution has provided and in the event that there is a desire to revise the constitution, ample opportunity will be given in the convention for taking steps to that end, but so long as we have a constitution, we have no right to do otherwise than call the convention to order under the adopted constitution. Seats will be reserved in the auditorium for delegates.

It is of pre-eminent importance that we lay all difficult problems before the Lord for his guidance.

PETER AINSLIE.

Baltimore, Md., Sept. 14, 1910.

### Church Extension Notes

Send all church extension offerings to G. W. Muckley, corresponding secretary, 603 New England building, Kansas City, Mo.

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Good interest is shown already in the annual offering as indicated by the receipts after the first Sunday. The churches, as churches, are over \$4,000 behind last year's receipts on Sept. 1. This falling off is nearly all accounted for by a \$3,500 offering from Independence Boulevard Church received last year, no offering having yet come in from that church this year.

At the board meeting on Sept. 6, many applications on hand for sixty days were carried over. Only two loans were granted. One of \$5,000 was promised to the Temple Christian Church at Kansas City, Kansas, from the annuity fund at 6 per cent. The loan at Sikestown, Mo., was increased to \$3,000. All other applications were laid over until the October meeting. It is hoped the September offering will be large enough to justify some grants at that meeting. The board can only do what these offerings make possible.

A magnificent work has been done with the fund this year. To September 1, 106 churches have been put into up-to-date and adequate buildings with loans aggregating \$185,420. This is eleven months' work. A most gratifying report will be made at Topeka. In no full year has the board ever helped 100 congregations to build. That has been done for the first time this year.

A gift of \$300 was received on the 6th from a good friend to church extension. This is the 286th gift on the annuity plan. The annuity fund has built over 150 churches and now amounts to over \$282,000. Annuity money given to church extension is all loaned at 6 per cent to house homeless congregations. Most of our large loans are made from this fund. Churches that cannot borrow logically are glad to get 6 per cent money when we have no 4 per cent money. Thus the annuitant has the satisfaction of knowing that his money is housing homeless churches while earning him an income of 6 per cent.

From September 1 to September 22 the corresponding secretary has visited the conventions of Eastern Pennsylvania, Maryland, Delaware and District of Columbia, New England, West Virginia, Tennessee and Kentucky, and has assisted Philipsburg, Pa., Ninth St. Church, Washington, D. C., Vermont Ave. Church, Washington, D. C., and Whitney Ave. Church, Washington, D. C., to raise their annual offerings.

Churches should send their offerings promptly after the last Sunday of September as the books close on the 30th for the annual report. Let there be a glorious round up of offerings on Sunday, September 5, that the churches may show a great increase in their offerings on Sunday, September 25, that the general fund on September 1. The general fund is made up of the offerings from the churches and is loaned at 4 per cent to help the churches that are weakest and that are struggling the hardest.

### Ohio Sunday-schools, Attention!

It is now less than one month till the great Topeka convention. Our national captain's call was for 1,000 front rank schools before that date. Will Ohio Bible schools do their part? Several schools have promised to do their best to reach this standard. My earnest request is that you do it now. Send to this office for blank applications, we will do all we can to aid you.

L. I. MERCER,  
Sunday-School Evangelist.  
864 Rose Bldg., Cleveland, O.

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There are now 118 Bible schools holding front rank certificates in twenty-one states.

The new schools are: Bethany (Nicholasville) Ky., L. S. Cassidy; Corbin, Ky., J. A. Gilliam; Middlesboro, Ky., D. B. Judy; Danville, Ky., W. H. Salle; Glendale, Ky., W. O. Allen; Bethlehem, Ky., Clifton Prewitt; Salvisa, Ky., Miss Margaret Clemmons; Cane Run (Burgin) Ky., Geo. Clayton; Madisonville (First) Ky., R. K. Anderson; Springfield, Ky., W. A. Wolfe; Latonia, Ky., Pitsenberger; Mason City (Main St.), Ia., W. B. Davy; Oelwein, Ia., B. F. Hammon; Walnut City, Iowa, W. E. Elgin; South Dallas, Tex., Geo. W. Graham; East Lake, Tenn., Clarence Athearn; Humboldt, Tenn., B. A. Craddock; Wister, Okla., Mrs. Nora Allen. The closing day for the 1910 Front Rank campaign must be Oct. 10, 1910. No applications can be considered that are mailed after that date.

ROBT. M. HOPKINS,  
Bible School Secretary, A. C. M. S.

### Cotner Rally at Topeka

Sometime during the National Convention at Topeka in October the friends, alumni and students of Cotner University will meet in a Cotner rally. Last year at Pittsburgh we held a banquet after one of the evening sessions. This year we will hold a rally service at the close of one of the afternoon sessions. The time and place for holding the rally will be fully announced at Topeka. At this meeting we will have short and spicy speeches made by members of the alumni association, students and friends of the school. All Nebraska people are especially urged to attend this rally. Cotner University is now twenty-one years old. We want to celebrate this event at this rally. We are expecting such men as A. D. Harmon, R. W. Abberly, C. A. Finch, Geo. E. Ritchey, H. E. Wilhite, F. W. Emerson and many others who have gone out from Cotner to be present and make speeches. A special invitation is extended to the people of Kansas to attend this Cotner rally. To all that read these lines we say, go to Topeka in October, and when there do not fail to attend the great Cotner rally.

WILLIAM OESCHGER, Chancellor.

### Notes From the Foreign Society

Two friends of the work who live in Akron, Ohio, have promised \$5,000 to furnish and equip a new mission press for Vigan, Philippine Islands.

The writer recently attended the 80th anniversary of the Little Flat Rock, Indiana, church. It was a great service. This is one of the greatest country churches in the brotherhood. It has contributed to the work of the Foreign Society since 1882, and in that time has sent over \$2,600 to the work. M. G. Long is the pastor.

The Foreign and Home Societies are issuing together a fine booklet on Mission Study. Every preacher and Christian Endeavor leader ought to have it. It is free. The Foreign Society has two study books written by its own missionaries this year. Bolenge, by Mrs. Eva N. Dye, of Africa, and Breaking Down Chinese Walls by Dr. Elliott I. Osgood of China. These are fine books. Every church should have a class studying them.

The writer has just been visiting the conventions at Seranton, Pa., Joppa, Md. and Brockton, Mass. These were enthusiastic conventions in every respect. Your secretary accompanied Grant K. Lewis of the American Society on this trip. We traveled, spoke, ate, slept and missed sleep together. Lewis is a great fellow. Never have I heard finer speeches on Home Missions than he made. Everywhere he captured the people.

The Foreign Society will have a fine exhibit at the Topeka Convention. This exhibit will

be in the rotunda of the State Capital building.

The Foreign Society occupies all day Thursday, October 13, at Topeka. The Board of Managers meets on Tuesday at 3:30 P. M., October 11. This Board consists of the Life Directors and the Executive Committee.

Dr. L. F. Jaggard of Longa, Africa, reports the baptism of seven young men and five women. There is much rejoicing over this accession to its strength. Dr. Jaggard writes that they are planning to send a young man and his wife up beyond Lotumbe to spy out the land before they go up in the steamer which they hope to do soon after Christmas.

R. S. Wilson reports that the mission steamer "Oregon" is afloat on the Congo. She was launched on the 29th day of July. The launching was a great success in every

### USE THE ELECTRICITY Of Your Own Body To Cure Indigestion

Andrew McConnell, the discoverer of this Science of Human Electricity, has proved that digestion is purely an electrical process.

The Peristaltic Action (churning movement) of the stomach necessary to keep the food from fermentation is due to the presence of electricity in that organ. Again, the attraction from the blood of the elements which form the gastric fluids is an electrical process and does not exist when this power is not present.

When one is weakened for any reason, the normal amount of electricity is not flowing to the stomach. Also when one overworks he uses in the brain or muscles the electricity which is needed in the stomach for the thorough digestion of his food. A lack of this power in the stomach means an inactive condition of that organ, and this inactivity results in indigestion—or fermentation of the food. There is thus a great decrease in the supply of building material for the body, a large falling off of the production of electric energy, and the circulation of the blood and life processes of the whole organism are interfered with. Indigestion is the primary cause of almost every form of disease.

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Dieting cannot cure, because the best food combinations require SOME power for their digestion, and when, as is the case in a weakened condition, insufficient energy is supplied, no method of dieting or drugs can effect a cure. If drawn to the stomach, there is enough electricity in the body, even when one is in the most weakened state, to digest ordinary food. This new system of self cure removes the necessity for dieting, and everyone can, through utilizing the electricity in his body, cure indigestion, and consequently the diseases which follow in its train—Constipation, Insomnia, Rheumatism, Nervous Exhaustion, Catarrh, etc.

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respect. The religious services preceding the launching were participated in by representatives of three societies, the English Baptist Missionary Society, the Congo Balolo Mission and the Foreign Society. After the launching all stood on deck and sang the Doxology. Mr. Howell of the Baptist Society has seen most of the boats launched on the Congo. He said that this was the best launching he has ever seen. It will take some time to put in the machinery and to complete the reconstruction.

James Ware, Shanghai, China, reports the baptism of ten men, all of whom have been in constant attendance at the inquirers Bible classes since they confessed Christ. Two young girls from Miss Lyon's school were also baptized. They are the children of two members in Shanghai. One of the men baptized used to be a bitter opponent of the gospel. He is now a candidate for the Bible College. Being a man of consecration and ability it is hoped that he will make a valuable worker.

James Ware writes that he has been with Frank Garrett to some of his outstations near Nankin. He was very much pleased at what he saw. Some of the Chinese helpers are fine men and the work is full of promise. He was also very much pleased with Dr. Osgood's medical work. The railroad has recently opened up an immense territory which is tributary to that hospital.

Chas. P. Hodges reports forty baptisms at Bolenge and ten more at Lotumbe.

H. C. Saun reports that there was quite a little cholera at Bilaspur, India. There is some there yet, but he is very thankful to say that there has been none among the Christians. The church work and the school in Bilaspur are doing well. The Evangelistic work has been hindered somewhat by the rains but the people listen with good interest. He reports that Ganesha, a young teacher, has just been located in Bilaspur. He has come from the Domoh Orphanage, and is a promising young man.

Dr. Shelton of Tibet, writes that they are

now on the point of securing land for the mission. The American Legation at Peking has interceded on our behalf, and has requested the Board of Foreign Affairs to remove the obstructions in the way of our buying property at Batang. The Chinese officials cannot much longer hinder the work as they have been hindering it for some months.

The Missionary year closes the last day of September. The books close at that time and cannot be kept open longer. All who have moneys intended for the Society's work this year will please forward same so that it may reach Cincinnati by noon September 30.

S. J. COREY, Secretary.

Box 884, Cincinnati.



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2. To exercise toward God, the Father, and his Son, Jesus Christ, our Lord and Saviour, trust, obedience, and worship.....
3. To know and to do our duty to others.....
4. To know and do our duty to ourselves.

COURSES	Age of Pupils	AIM	PUBLICATIONS
<b>BEGINNERS</b>			
First Year	4	To lead the little child to the Father by helping him: 1. To know God, the heavenly Father, who loves him, provides for, and protects him. 2. To know Jesus the Son of God, who became a little Child, who went about doing good, and who is the Friend and Saviour of little children. 3. To know about the heavenly home. 4. To distinguish between right and wrong. 5. To know his love for God by working with him and for others.	Lessons prepared by FRANCES W. DANIELSON Teachers' Text Book—Part I, II, III, IV Large Pictures (9x12 inches) Beginners' Stories—(Illustrated folder for Pupils)—Part I, II, III, IV Teachers' Text Book—Part I, II, III, IV Large Pictures (9x12 inches) Beginners' Stories—(Illustrated folder for pupils) Part I, II, III, IV
Second Year	5		Ready
<b>PRIMARY</b>			
First Year	6	To lead the child to know the heavenly Father, and to inspire within him a desire to live as God's child: 1. To show forth God's power, love, and care, and to awaken within the child responsive love, trust, and obedience. 2. To build upon the teachings of the first year (1) by showing ways in which children may express their love, trust, and obedience; (2) by showing Jesus the Saviour, in his love and work for men; and (3) by showing how helpers of Jesus and others learn to do God's will. 3. To build upon the work of the first and second year by telling (1) about the people who chose to do God's will; (2) how Jesus, by his life and words, death and resurrection, revealed the Father's love and will for us; (3) such stories as will make a strong appeal to the child and arouse within him a desire to choose and to do that which God requires of him.	Lessons prepared by MARION THOMAS Teachers' Text Book, Part I, II, III, IV (With picture supplement) Primary Stories—(Illustrated folder for pupils)—Part I, II, III, IV Teachers' Text Book—Part I, II, III, IV Large Pictures—(6x8 inches) Primary Stories—(Illustrated folder for pupils)—Part I, II, III, IV
Second Year	7 and 8		Ready
<b>JUNIOR</b>			
First Year	9 and 10	1. To awaken an interest in the Bible and a love for it; to deepen the impulse to know and to do right. 2. To present the ideal of moral heroism; to reveal the power and majesty of Jesus Christ, and to show his followers going forth in his strength to do his work. 3. To deepen the sense of responsibility for right choices; to show the consequences of right and wrong choices; to strengthen love of the right and hatred of the wrong. 4. To present Jesus as our Example and Saviour; to lead the pupil to appreciate his opportunities for service and to give him a vision of what it means to be a Christian.	Lessons prepared by JOSEPHINE L. BALDWIN. Teachers' Text Book—Part I, II, III Pupils' Book for Work and Study—Part I, II, III (With picture supplement) Teachers' Text Book—Part I, II, III, IV Jupils' Book for Work and Study—Part I, II, III, IV (With picture supplement)
Second Year	11 and 12		Ready
<b>INTERMEDIATE</b>			
First Year	13 to 15	To lead to the practical recognition of the duty and responsibility of personal Christian living, and to organize the conflicting impulses of life so as to develop habits of Christian service. The central aim of these biographical studies for the first and second years is religious and moral; but the religious and moral emphasis in these studies will not lead to any neglect of the historical viewpoint, as these characters are generally makers of history, and cannot be satisfactorily presented without the historical setting as a background.	Lessons for first year prepared by MILTON S. LITTLEFIELD Teachers' Text Book—Part I, II, III, IV Pupils' Text Book—Part I, II, III, IV (With maps)
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